

JESUS,  
MARIA,  
JOSEPH:  
OR,

The devout Pilgrim of the  
ever blessed Virgin  
*MARY.*

In his Holy Exercises

Upon the sacred  J E S U S,  
Mysteries of  M A R I A,  
 J O S E P H.

With the charitable As-  
sociation for the Relief of  
the Souls departed.

Published for the benefit of the pious  
Rosarists, by A. C. and T. V. Religious  
Monks, of the Holy Order of S. BENED.

Printed at Amsterdam, Anno, 1663.



To her most sacred  
MAJESTY,  
CATHARINA,  
Queen of Great Britain.

Madam, we have published  
 forke your supply in  
a more ample man-  
ner, and Dedicated to the  
Glorious Queen of Hea-  
ven; we now in a contracted  
form, Dedicate to You, the  
great Queen of this Island.  
And although, since your

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happy arrival amongst us, none (that we know) have hitherto appeared before your Majesty with any presents of this nature; yet we hope our being first in diligence, will not be construed a forwardness of presumption, but rather (as we really intend it) the performance of a duty, wherein we conceive our selves to stand more engaged to your Majesty, than many others; in regard that our very subsistence depends (after God) in a peculiar man-

ner,

CK.

DEDICATORY.

ner upon your Patronage  
and Protection.

But that which chiefly  
both excuseth and encoura-  
geth the boldness of this our  
address to your sacred Ma-  
jesty, is the matter and sub-  
ject of this little Book we  
bring; correspondent to its  
title of Jesus, Maria, Jo-  
seph, the three lovely names  
and objects to which your  
solid Piety bears so singular  
a respect and veneration:  
Piety, which being thus  
strictly allied to your high

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place and dignity, and with-  
all tempered with so obli-  
ging a sweetness and conde-  
scendency, draws a rever-  
ential admiration from the  
most sensual and insensible  
souls (which even  
they who are altogether  
averse from your opinion in  
point of Religion, are nei-  
vertheless forced to praise  
the resolute Piety of your  
Devotion); and although  
they will not yet brook your  
Practices; yet they cannot  
choose but be already in  
love

DEDICATORY.

love with your Person.

Now Madam, since  
this your Piety (though  
most punctual in the perfor-  
mance of all Religious  
Duties) seems more parti-  
cularly eminent in promo-  
ting, after Gods honour,  
that of his Holy and Im-  
maculate Virgin-Mother  
Mary, (who was ever e-  
steemed by all Orthodox  
Antiquity, to be the Head-  
work (next to the sacred  
humanity of Gods Son him-  
self) of all our Creators glo-

A 4 rions.

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rious products;) as appears  
by your singular affection  
to the holy Rosary: We  
have therefore purposely em-  
ployed the major part of this  
small Treatise, in expli-  
cating the Parts and My-  
steries of the said Rosa-  
ry, for their benefit and  
instruction, who are desir-  
ous to imitate your Ma-  
jesty in this most efficaci-  
ous manner of Prayer, so  
highly priz'd by our Pre-  
decessors, and so profit-  
able to all such as with  
right

## DEDICATORY.

right Intention, sincere  
Humility, and fervent  
Devotion, will be pleased  
to make use of it.

And the expectation  
of this great profit, gives  
us good hopes of your  
Majesties gracious accep-  
tance of this our mean Ob-  
lation, which we accom-  
pany with our constantly  
continued Petitions to the  
Throne of Mercy for your  
Temporall and Eternall  
Felicity; these being the  
best and only proofs we  
can

THE EPISTLE, &c.

can give of our perpetuall  
gratitude, and of the high  
and hearty respects of,

Madam,

Your most humble,  
most obedient, and most  
faithful Servants, Sub-  
jects and Chaplains at  
the sacred Rosary-Altar,  
A. C. and T. V.

A N  
Advice to the devout  
ROSARISTS.

WE here present you (most dear and devout Brethren and Sisters of the sacred Rosary !) with an iterated Edition of our former *Jesu, Maria, Joseph*; wherein if we have left out some things which were convenient for your instruction, yet surely we are confident to have omitted nothing which is necessary for the daily practise of your devotion; so that it will

*An advice to*  
will prove ( as we conceive )  
not much less profitable, and  
yet much more portable than  
the former; to which you may  
notwithstanding have perpe-  
tual recourse upon all occa-  
sions, when you desire a more  
ample explication of the sa-  
cred Mysteries, a more parti-  
cular examination of the In-  
dulgences, or a larger dilata-  
tion of your Affections. And  
we have ( in lieu of what is  
here left out, made an additi-  
on, (which we doubt not will  
be most grateful unto you,)  
of that pious Association for the  
relief and assistance of the poor  
Souls suffering in Purgatory, as  
you shall find it described in  
the end of this New Impres-  
sion.

In

*the devout Rosarists.*

In summe, we doubt not, but *this* will both excuse us, and satisfie you ; that we have proceeded herein ( as we hope ) according to right reason, as well as with mature deliberation : For since we took up the resolution of presenting this Book to our gracious Queen Catherine, we ha-  
ving nothing else whereby we could better testifie our gratitude for the great favour of her protection than a Treatise of the sacred *Rosary*, to which her Majestie is singularie devoted, ( We tell you, O Rosarists ! of this her devotion, for the comfort and encouragement of yours ; and we propose her to you, for a Pattern worthy

*1515A*

*your*

*An Advice to  
your imitation;) it ought ra-  
ther (if the mean we aym at  
cannot be attained,) to be  
too compendious than over-  
tedious.*

Now for that this *Abridge-  
ment* will probably fall into  
the hands of some who have  
not seen that larger explicati-  
on; it is thought convenient  
to transferre from thence hi-  
ther these few notes, as seem-  
ing to be very useful for each  
Rosarists edification and in-  
struction.

i. *Concerning the Title of our  
Blessed Lady of Powers.*

This is the Sir-name ( if  
we may so phrase it ) of our  
sacred

*the devout Rosarists.*

*sacred Altar of the Rosary : And*  
*(amongst the many Titles*  
*which are in several places at-*  
*tributed to the sacred Virgin-*  
*Mother, according to the sev-*  
*eral dictamens of each de-*  
*vout Assembly, as of Pity, of*  
*Vertue, of Grace, of Comfort, of*  
*Mercy, of Deliverance, &c.)*  
We made choice of *this Title*  
as the most glorious, of *this*  
*Quality as most capable to call,*  
invite, and encourage all peo-  
ple to fly to her patronage, of  
*this Name* which only pro-  
nounced cannot choose but  
afford present comfort: where-  
fore in all your dangers, diffi-  
culties, and distresses, think  
upon your *Mother of Power,*  
(O devout Rosarists!) call  
upon

*An Advice to*  
upon your Mother of Power;  
Let her not ( saies a holy Fa-  
ther ) depart from your  
mouth, let her not depart  
from your heart, calling upon  
her you despair not, thinking  
upon her you erre not; she  
holding you fall not, she pro-  
tecting you fear not, she gui-  
ding you faint not, &c. How  
properlie then, ( O children  
of Mary ! ) do we entitle our  
Mother Powerful, since ( saies  
our learned and devout Do-  
ctor Damian ) the Almighty  
hath so highlie privileged  
her with all Power in Hea-  
ven and Earth ? And there-  
fore, be sure (with our mellifluous St. Bernard) to depo-  
site in Maries hands whatso-

*the devout Rosarists.*

ever you desire to offer up to  
the divine Majestie, that so  
your oblation may ascend to  
the source of grace by the  
same channel whereby Grace  
descended unto you, &c. And  
(concludes this devout Fa-  
ther,) since your all-powerful  
*Creator* hath in mercie provi-  
ded this powerful help for  
you, take special care to place  
in *Maries* powerful and grate-  
ful hands whatsoever petiti-  
on you desire to prefer to her  
divine Son, if you would not  
have it to miscarrie and re-  
ceive a denial:

*2 Of the Antiquity of the Rosary.*

Though the general devo-  
tion

*An Advice to*  
tion of all faithful Christians  
towards the sacred Virgin  
*Mary*, is as ancient as our  
Faith and Christianitie them-  
selves, (she being constituted  
the Churches Mother by the  
bequest of her blessed Son,  
when he uttered those words  
to St. John (as his last Will  
and Testament) on the Cross,  
*Son bebold thy Mother*; Nor  
did ever yet any true Catho-  
lick, acknowledging God for  
*his Father*, and Christ Jesus for  
*his Brother*, exclude Mary from  
being *his Mother*: Yet this par-  
ticular manner of honouring  
her; this pious method of  
praying to her, this Confra-  
ternitie of the sacred Rosary,  
had its first institution from  
the

*the devout Rosarists.*

the glorious St. Dominick above four hundred years since, and its decayed use was zealouslie renewed by the blessed Father *Alanus de Rupe*, two hundred years past: For though our glorious Father St. Bennet, (as the said *Alanus* relates,) that most worthy Patriarch of Monks, chose the Psalter of the Blessed Virgin for his familiar and perpetual companion, and so deserved to become the famous Founder of Monastical institution, (as *Bucelinus also in his Menologium largely demonstrates*,) yet we pretend not to make him the Author of the Rosary according to the sacred method as it is now recited; No,

*An Advice to*  
This praise belongs properly  
to the blessed St. Dominick.

*3. Of the excellency and Utility  
of this Institute of the Rosary.*

First, It is of that *large extent*, that it hath spread it self over the whole habitable World, and acknowledges no other limits, than those which bound the universal Church.

Secondlie, It is of that *generality*, that no person is excluded from its participation; not the *Husbandman* in the fields, not the *Tradesman* in his shop, not the *Traveller* in his journey, not the *Unlearned* for his ignorance, not the *Woman by her Sex*, not the *Married*

*the devout Rosarists.*

ried by their state, not the Younglings by their simplicite, not the Aged by their impotencie, not the Sick by their infirmitic: brieflie, not any devout and *faithful Christian* by any calling, or condition whatsoever.

Thirdlie, It is of such easiness to learn, and facility to practise, as that it requires no more knowledge than meerlie the skill to recite the *Pater* and *Ave*, no more expences than the price of a *pair of Bedes*, no other place than where each person lives, no other posture of the body than that in which devotion finds us, whether it be standing, sitting, lying, walking, or kneeling.

a 3 Fourth-

*An Advice to*

Fourthly, It is of that infinite *Spiritual profit*, that it is impossible in few words to be expressed : *First*, in respect of the special Patronage and Protection of the blessed Virgin. *Secondly*, in respect of the Community of merits, amongst the members of this sacred Rosary. *Thirdly*, in respect of the vast treasure of *Indulgences*, *Pardons*, *Iubilie*s, &c. given and granted (by the prime Pastors of the Church, the general Dispensers of Divine Blessings, the universal Stewards of celestial riches,) to this our holy Confraternity : *Indulgences*, so authentical, as no Catholique can deny them or doubt

*the devout Rosarists.*

of them ; so ample, as no association ever had larger ; so many, as to mention them would make up a volume ; there having been scarcely any Pope since *Urban the Fourtib*, who hath not freely opened the Churches store-house, and added new favours to his Predecessors liberalitie, insomuch as there are extant above forty authentick Instruments issued forth of that highest spiritual Court for the approbation, confirmation, and ordainment of this our Confraternity. *Fourtby*, in respect of the confidence and comfort in the article of Death, &c. with many other spiritual profits, benefits, and blessings which

*An Advice to, &c.*

accrue to you (O devout Rosarists !) by your being faithful members of this sacred Confraternity ; And all these are great helps to live well and dye well, which is the happiness we all aym at ; and for the obtaining of which we will pour forth our hearty and dayly prayers at this sacred Altar both for our selves, and for you, our devout Brethren and Sisters of this renowned Arch-Confraternity of the holy Rosary.

**The**

The Festivities of our Bl. Lady,  
according to the monthly days  
upon which they are celebrated.

## JANUARY 22.

**T**He Feast of the Espousals of the sacred Virgin Mary to St. Joseph; instituted in France by Petrus Auratus, of the Holy Order of St. Dominick, who composed the Office of this solemnity, in the year, 1546.

## FEBRUARY 2.

**T**He Purification of the sacred Virgin Mary, call'd by the Greek Church, Hipapante Domini, or the meeting of our Lord and his holy Mother, with the Prophet Simeon, Anna, and others in the Temple of Jerusalem upon the fortieth day after his happy birth into the world: where **H**E was presented to his Eternal Father, and **SHE** was purified according to the Law of Moses, Lev. 12. 6.

## MARCH. 25.

**T**He Annunciation of the most Blessed Virgin Mother of God. A Feast of

The Festivities of our  
of a great Solemnity and antiquity in the  
Church, (as appears by the Orations and  
Homilies of the Primitive Fathers had  
upon this day;) in memory of that happy  
Embassy brought down from heaven to  
holy Mary, by the Archangel Gabriel, in  
which she was denominated and declared  
Mother of the Word Eternal, and Incar-  
nate, Luke i. 31.

### MAY 13.

**A**T Rome, The Dedication of the  
Church of Sancta Maria ad Marty-  
res, which Pope Boniface the fourth  
(cleansing the ancient Temple Pantheon  
consecrated to all the gods) dedicated to  
the honour of the ever blessed Virgin-Mo-  
ther, and all the holy Martyrs in the  
year, 609.

### JUNE. 18.

**T**HE Feast, or Commemoration of the  
Psalter of the sacred Virgin Mary;   
appointed by the admirable Father and Pa-  
triarch of Monks, St. Bennet, to be ob-  
serv'd in his holy Order; and afterwards  
propagated by his Disciples throughout the  
whole world: whereof, Blessed Alanus de  
Rupe, (the great Secretary of the glorious  
Virgin-

## Blessed Lady.

Virgin-Mother, and another Restorer (after his Father, S. Dominick) of this Marian Psalter) hath these words; (Apolog. part. 1. cap. 8. and part 2. cap. 2. 4.) S. Bennet, the famous Patriarch of Monastical Institution, introduced the use of the Marian Psalter (which he himself had long before practised) amongst his Religious children; and this not so much by any precept, as by the very use thereof pass'd to posterity as a most pious and religious custome.

## JULY. 2.

**T**He Visitation of the Blessed Virgin Mary; in memory of her visiting S. Elizabeth, after she had conceiv'd the Son of God: at whose presence S. John the Baptist leap'd in the womb of his Mother Elizabeth, Lake 1. 41. which Feast was instituted by Pope Urban the sixth, in the year 1385. and promulgated by his successor Boniface the ninth, in the year 1389. to implore the Blessed Virgins assistance against the Schisme which then miserably divided the Church.

## AUGUST. 5.

**T**He Dedication of the Church of our Blessed Lady ad Nives, or at the Snow;

## The Festivities of our

Snow, which miraculously covering a part of the Exquelin mountain neer Rome, at this time when the greatest heats use to parch the City: gave occasion to the building of a famous Church to the sacred Virgin-Mothers honour (thereby to perpetuate the memory of so signal a miracle) in this same place ibus by her self designed, in the year, 367.

15. The Assumption of the most sacred Mother of God; celebrated time out of mind, with greatest solemnity, both by the Greek and Latin Church, in memory of her being assumed or taken up into heaven, both body and soul after her dissolution.

## SEPTEMBER. 8.

**T**HE Nativity of the most Blessed Virgin Mary, Mother of God: celebrated both by the Greek and Latin Church, in memory of her happy birth, by whom the holy author of all life was born into the world, ever since the Council of Ephesus, (which was held in the year 436. against the Nestorians, denying her title of Deipara, or Gods Mother.)

OCTO-

Blessed Lady.

OCTOBER. 7.

The Commemoration of Holy Mary  
of Victory instituted by Pope Pius  
the fifth, in memory of the signal Naval  
Victory gain'd by the sacred Virgins assi-  
stance, this day over the Turks, in the  
year, 1571.

Which solemnity, was afterwards decreed  
(by Pope Gregory the thirteenth) to be  
yearly celebrated upon the first Sunday of  
this Month, and under the name and Title  
of the Feast of the Rosary, in the year,  
1573.

NOVEMBER. 21.

The Presentation of the Blessed Vir-  
gin Mary in the Temple of Jeru-  
salem; where in her tender age she vow'd  
her self to God both body and soul. Which  
Feast was anciently celebrated in the Greek  
Church, as appears by the Orations and  
Homilies of the Grecian Fathers, related  
by Surius, and introduced into the Latin  
Church by Nicholas, the French Abbot,  
in the year, 1373. and afterwards gene-  
rally received.

DECEM-

The Festivities of our

DECEMBER. 8.

**T**He Conception of the glorious Virgin Mary Mother of GOD. A Feast anciently and solemnly celebrated in the Greek Church, and introduc'd into the Latin Church, by S. Anselm Archbishop of Canterbury, in the year, 1106, and commanded to be generally celebrated by Sixtus the IV. in the year 1466, in memory of her miraculous and immaculate Conception by her old and barren Parents, S. Joachim, and S. Anne, and of her being sanctifi'd in the womb, from the first instant of her Conception.

18. The Feast of the Expectation of our Blessed Lady; or the O; Instituted by S. Ildephonse, out of his extraordinary affection and devotion to the Virgin-Mother, and lately approv'd and confirmed by Pope Gregory. 13.

Besides the Festivities of the sacred Virgin-Mother, affix'd (as above) to certain days of the year: there are yet some others which are moveable,

i. **U**pon the Friday before Palm-Sunday. The Feast, or Commemoration of the sacred Virgins sorrows, which

## Blessed Lady.

which blessed Simeon prophesied unto her when she presented her Son Jesus to his Eternal Father in the Temple; This Feast is celebrated by the Cistercians (as appears in their Breviary) upon the 16. of April; but by others (more properly) upon the Friday before Palm-Sunday, in memory of the many swords of sorrow, which pierc'd her maternal heart in her dear Sons Death and Passion: Cardinal Berulle calls this Feast, Festum Dominae nostrae de pietate; who also composed a particular office of the same.

2. Upon the Saturday after the Ascension: The Feast, or Commemoration of the Blessed Virgins Joys, which she receiv'd both in this world, and possesses for all Eternity in Heaven: which Joys are express'd in most pithy and pious verses, by the glorious Martyr, S. Thomas Arch-bishop of Canterbury, As may be seen in Canisius, lib. 4. cap. 13. and which were revealed to S. Mechtild, in the first Book of her Revelations, chap. 66.

3. Upon the last Sunday of August. The Feast, or Recollection of all the Feasts of the sacred Virgin-Mother; which is solemnly celebrated at Doway upon this day; though in other places it is transferr'd to the first Sunday of September. The Institution whereof is related

The Festivities of our, &c.

related by Lipsius, lib. i. cap. 5. de Loyano: and the Office thereof may be found in the Cambray Breviary, Printed at Paris, 1507.

¶ Upon the Sunday within the Octave of the Nativity of the Blessed Virgin, the Feast of her glorious Name MARIA, is with great solemnity celebrated at Bruxels, and in other places.

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SECT.

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SECTION I.

# Elevations to the Sacred Trinity upon Earth, Jesus, Maria, Joseph:

In honour and homage is the Glorious  
Trinity in Heaven, the Father, Son,  
and Holy Ghost.

  
Jesus Son of the Living  
God, and Saviour of the  
World! O Mary Mo-  
ther of Jesus, and Mc-  
diatrix of Mankind! O  
Joseph, Bridegroom of  
Mary, and esteemed Father of Jesus!  
Sacred Trinity, Jesus, Maria, Joseph!  
I honour you, reverence you, admire  
you in your excellent eminency; sublime  
Greatness, in which you seem to be an  
unreal Image of the Incomprehensible  
Trinity. And I adhere to you in union  
with perfect homages which you com-  
mend to the Father, Son, and Holy  
Ghost, by your high Estate; and with  
the same intent.

The deep Mystery of the divine Trinity, is Invisible to our eyes, Ineffable to our Tongues, Incomprehensible to our Spirits; And behold, the poor *Earth*, deestable, affords us a humane Trinity; *Jesus*, *Maria*, *Joseph*, upon Earth; which views, adores, and imitates the Trinity of the Empirical Heaven; the Father, Son, and Holy Ghost. This, is created; that, is both created, and un-created, in the Person of the God Man *Jesus*. This is divine, and Eternal; That is Deified and temporal. The one is adorable; the other honorable. The one is admirable in its greatness; The other admirable in its sweetnes. In the one, is a unity of Essence in a Trinity of Persons; in the other, is a union of Love, of Grace, and of Spirit, in a Trinity of Effects and of Persons. In the Divine Trinity the Father begets his Son in Eternity; In the other, by a reverted order, the Son gives Being in Time; both to the Father, and to the Mother. In the first, the Father and the Son, and the Father by the Son, produces the Holy Ghost: unity of origin; In the second, *Jesus* and *Mary*, and *Jesus* by *Mary*, give the Life and Being of Grace to *Jesus*, in the unity of spirit.

So then *Mary* hath an elevation,

Imblance to the Eternal Father ; the Son of Mary hath an express unity with himself ; and S. Joseph represents the Holy Ghost.

For the Father in Heaven, is the only Parent without a mother ; and Mary upon Earth, is the only Parent without a Father : And as nothing greater can be attributed to God, than his being the Father of a God ; so nothing more sublime can befall a poor creature, than to be the Mother of the same God, whereof God is Father.

The Holy Ghost is the sacred knot and Tye of the divine Persons ; And Joseph hath a union with Mary as his Spouse, and with Jesus as his Father : The Holy Ghost formed Jesus in the Virginall Cloyster of Mary's Womb : And Joseph fed him, educated him, and preserved for us, ( far more fortunately than the ancient Joseph of Egypt ) this Bread of the Elect, this blessed pledge of our future happiness, this Eternal Bliss of Men and Angels.

Wherefore, O Jesus ! We acknowledge, honour, and adore you, in your Ectinal heights and greatnesses : we smile, belie, and loye you, in your temporal humiliations and sweetneses : we exultate you in Heaven with the

*Elevations to Sect. I.*

Eye of Faith, between the Father and the Holy Ghost: We admire you upon Earth, between *Mary* and *Joseph*: And I invite and conjure all Creatures to praise, bless, and adore your divine Majesty, in both these estates.

O *Mary*! We also look upon you as upon Gods sacred Mother; and in this supremam dignity, I salute, reverence, and honour you, with the singular homage of *Hyperdulia*, which is due to your Excellencies and Greatnesses.

O *Joseph*! I likewise honour you, as the reputed Father of *Jesus*, and Bridegroom of *Mary*: And in regard of these two Eminent qualities; I subject my self to the power which is given you over my soul, by consequence of the Jurisdiction you had over *Jesus* my Saviour.

I offer my self to you, O Great Saint *Joseph*, Father, and Husband without Paragon! to be by you presented to *Mary*. I give myself to you, O glorious *Mary*, Virgin and Mother without Parallel! to be by you addressed to *Jesus*. I consecrate my self to you; O Great little-God-man *Jesus*! as your servant and bondslave, to become associated in this quality, with the domestiques of your sacred Family.

O *Jesu*, my King I reign in my Soul,  
and exercise the absolute power you  
have over my spirit. O *Mary*, my Sov-  
eraign Queen after my King *Jesu*! pos-  
sess my heart, and my will, to consign  
them over to your Son: O *Joseph*, my  
chief Protector after *Jesu* and *Mary*!  
take my body and sensies into your safe  
custody, to be consecrated to *Jesu*.

O *Jesu* I annihilate and absorb my soul  
in your affection; O *Mary*! Inflame my  
heart with the love of *Jesu*: O *Joseph*!  
Bless all my labours and endeavours,  
and present them to *Jesu* and *Mary*.

Let the whole world, be replenished  
O *Jesu*! with your mercies: be assisted,  
O *Mary*! with your favours: be secu-  
red, O *Joseph*! under the shadow of  
your Protection.

For, You, O *Jesu* I are the Fountain  
issuing forth of the Terrestrial Paradise  
(*Maries* Virginal VVomb) as the Ori-  
gin of a long happiness: you, O *Mary*!  
are the Prime Basin of this Fountain,  
and the pure Glebe from whence it pro-  
ceeded. And you O *Joseph*! are the River,  
who disperse abroad these waters of  
many your efficacious intercessions.

O *Jesu*! you are the fruit of life; O  
*Mary*! are the Paradise that bears  
the fruit that brings us favour;

And you O *Ioseph* ! are the Cherubim appointed by God to guard it.

O *Iesu* ! You are the sacred Proprietary of the world : O *Mary* ! You are the Mystical Ark of our Reconciliation. And you O *Ioseph* ! are the High Priest who alone are permitted to enter into this Hely of Holies ; to be the faithful Coadjutor of Gods great Counsel in the world ; and the Feoffee in trust of his treasures and secrets.

In honour therefore of these ineffable Ties and unions between these admirable subjects ( which are the greatest under Gods command and Jurisdiction ) I most humbly beg of you, O *Iesu*, *Mary*, and *Joseph*,

1. Achante and filial Fear of God ; that nothing, either in life or death, may separate me from his grace and friendship.

2. A faithful, fervent, and persevering Lover of God and my neighbour, with generous zeal of the divine honour, and my own salvation.

3. A good and happy end of my life, consummated in the love and sacrifice of these sacred affections.

O *Iesu* ! be an Advocate for me your benedictive to your Eternal Father.

O *Mary* ! intercede for me your son, and son of *Ioseph* ! pray for me.

O *Ioseph* ! pray for me.

Sec. 1. *Iesu, Maria, Ioseph.*

O *Jesu* ! shew your wounds suffered  
for my sake : O *Mary* ! discover your  
Breasts, which suckled God's Son : O  
*Joseph* ! represent your hands, which  
nourished the Word Incarnate.

O *Jesu* ! replenish my Soul with the  
abundance of your celestial blessings, by  
the effusion of efficacious grace upon it,  
which may intimately unite it unto you.

O *Mary* ! Pour the milk of your  
Chaste Breasts upon my heart, by the  
impression of an humble piety and de-  
votion upon it, which may entirely san-  
ctifie my Interior.

O *Joseph* ! bestow on me the blessings  
of the Earth, ( that is, of your labours,  
sweats, and merits ) whereby the works  
of my hands may become prosperous,  
and all my exterior actions, profitable  
and meritorious.

That honouring and loving you up-  
on Earth, O sacred Trinity, *Jesu*, *Ma-  
ria*, *Joseph* ! I may enjoy your happy  
sight and presence, O *Jesu* ! with *Ma-  
ria* and *Joseph*, in Heaven ; and there  
render due honour, praise, and glory to  
the Father, Son, and Holy Ghost, one only  
God, for all Eternity. *Amen.*

## SECTION II.

*The General Rules and Statutes of the  
Confraternity of the Rosary.*

**I**T is (in the first place) to be presupposed, That there be a Priest or Dean of the *Rosary* impowered with sufficient authority from the Superiors of St Dominicks Order to receive such as desire to be admitted into this sacred Confraternity: and to make choice of a Prefect with such other Counsellours and Officers, as he shall conceive requisite for his assistance in order to the managing of the publick affairs of the Confraternity.

Secondly, That there be also a Chapel or Altar of the holy *Rosary*, to which all the Brethren and Sisters have a particular Relation. *Pius Quintus* in his *Bull, Consueverunt*, and in his *Bull, Immunitum nobis*. Which being supposed, These are the general Rules with their explications.

Sect. 2. of the Rosary.

9

The first Rule.

**T**HAT all faithful Christians (of what-soever calling and condition) may be received into this sacred Confraternity; without any obligation to pay anything for their entrance and admittance. Leo the tenth Pastoris aeterni 1520. predic nonas Octob.

Annotations.

**T**he receiving of what is freely given, and offered by devout persons; Either for the ornament of the Altar; or for the entertainment of him that serves the Altar, or for the succouring of the poor Members of the Confraternity, is not hereby forbidden: But it is inhibited to exact any thing as due, for any ones admittance.

**F**irst, Because it is a spiritual and holy thing;

**S**econdly, To the end the Poor, as well as the Rich, may enjoy this benefit;

**T**hirdly, Because this pious Institut, intends not the Receivers advancement; but his real good who is received.

*The second Rule.*

**T**HERE is to be a particular Book provided, wherein the Names and Surnames, of all such as are admitted, must be entered.

*Annotation.*

**I**F the keeping of such a Register-Book, for this manner of inrolling, be found in some places and Countrey's inconvenient; it abundantly suffices to have the Names written and delivered to the Prefect of the Confraternity, though they be presently burnt and cancelled.

*The third Rule.*

**V**HOEVER is once thus admitted in any one place, is made partaker of the prayers and merits of all them that are of this Confraternity, throughout the whole Universe.

*Annotation.*

**A**S concerning this large participation of spiritual Benefits, See the tenth Section in our larger Book of the Rosary.

*The*

Sect. 2. of the Rosary.

The fourth Rule.

**N**ot only the living, but also the faithful departed ( to wit the souls in Purgatory ) may be received and enrolled in this Confraternity, and made partakers of these spiritual Benefits and Priviledges ; if any of the living Brethren and Sisters, ( performing for their deceased friends, such pious duties and devotions as the Rules demand, ) shall desire and procure it,

Annotation.

**T**his is grounded upon that Maxim ;  
That all the Indulgences, which may  
be obtained by the living, are also applica-  
ble to the Dead.

The fifth Rule.

**A**LL the Brothers and Sisters are to recite once every week, the entire Rosary, or whole Psalter ; which they may ( as themselves please ) either perform together, or divide into three parts, for their greater ease and convenience.

Annotation.

## Annotation.

The whole Psalter or Rosary, is composed of 15. Paters, and 150 Aves: The three parts contain each one five Paters, and fifty Aves. The Creed is commonly and commendably recited in the beginning, and added to the end of every third part; with some other prayers, (as shall be hereafter set down,) but are no necessary part thereof.

## The sixth Rule.

In case of any lawful Impediment, the Brothers and Sisters, causing the Rosary to be recited for them by another, satisfy their own obligation.

## Annotation.

This is to be understood of some sufficiently excusing circumstance; for 'tis dangerous to trust a Procurator, when we traffick for Paradise.

## The seventh Rule.

If through forgetfulness, multiplicity of Employments, or negligence, (and not out of contempt) they omit this weekly

Sect. 2. of the Rosary. 13

weekly Recital of the Rosary, It is no sin, but only a privation (for that time) of such spiritual benefits, wherof they should otherwise have been partakers.

Annotation.

**V**EA, if through carelessness and tepidit  
Y i, any one shall for a long time neglect  
the saying of the Rosary; he ceaseth not  
therefore to be a member of this Confra-  
ternity, but may return to his wonted de-  
votions, and re-obtain the usual graces and  
benefits without any new admission.

The eighth Rule.

**A**LL the Rosarists should be present at  
the Mass and Procession, which are  
usually performed in the Head-Chap-  
pel, upon all the Feast daies of the sa-  
cred Virgin, and first Sundaies of the  
months.

Annotation.

**T**HIS is enjoyned by Pius 4. in his  
Brief Dum Praeclara, &c. Both for  
the gaining of such Plenary Indulgences  
as are then, and there granted. And also,  
that the devout Rosarists, may honor  
their sacred Virgin-Mother with their  
presence.

presence, and unitedly implore her Patronage and Protection:

*The ninth Rule.*

**T**He Dean, Prefect, and Officers of the Confraternity, are to cause four Anniversaries, to be every year celebrated at the Rosary Altar, for the Souls of their departed Brethren and Sisters, upon the morrows of our Blessed Ladies four principal Festivities; which, are her *Nativity, Annunciation, Purification, Assumption*. At which, all the Rosarists should also assist, that they may expect the same piety from their surviving Brethren for themselves after their own decease.

*Annotation;*

**V**When the dates next following the four feasts before named, fall out to be either Sundays, or some other greater solemnities: then these Anniversary duties are remitted to the next day, not so hundred.

*An Advertisement;*

**S**ince these two last Rules cannot well be practised in some places, The devout Rosarists are exhorted to perform their devotions

devotions, upon the dates before specified, at their private homes, and in their several habitations, with a Relation to such duties as are then solemnized in their Mother-Chappel; whereby they may gain the same spiritual benefits, as if they were personally there present: As is expressly granted by Pius Quintus. Inter dictabilla 28. June 1569. by Greg. 13. Cui-pientes: 24. Decemb. 1583. And by Six-tus Quintus. Dum ineffabilia meritorum: 30. Jan. 1586.

### The tenth Rule.

**T**He great Feast of the Rosary, is not to be henceforth solemnized (as it was formerly,) upon the 25. day of March, but upon the first Sunday of October.

### Annotation.

**T**HIS solemnity was thus translated (from the 25. of March to the first Sunday of October) by Pope Gregory the 13. who instituted the Feast of our blessed Lady, under the Title of the Rosary, as appears at large in his Brief beginning. Motet Apostolus, the first of April 1573. and ordained it should be (upon that first Sunday of October) perpetually celebra-

bed in the Catholique Church; for an Eternal and grateful remembrance of that most remarkable and altogether miraculous Naval victory gained over the Turks, by a handful of Christians under the conduct of Don John of Austria, in the Bay of Lepanto in the Gulf of Achæa, upon the seventh day of October, which was then the first Sunday of that month in the year of our Redeemer 1571, about the end of Pius Quintus's Popedom (who was the zealous promoter of this holy war) and at the beginning of the Popedom of his no less zealous Successor Gregory the thirteenth.

In which happy conflict, twenty of the Enemies Gallys were consumed with fire; as many more ingulphed by the waves; one hundred and fourscore taken; the great Bashaw with twenty five thousand Turkish Soldiers slain in the place; most of the residue brought away captives, twenty thousand Christians freed from their slavery, and the Catholique Cause asserted from most imminent danger and calamity.

And this glorious victory was obtained (as it is piously conceived saies this holy Pope Gregory in his Bull aforesaid) by the Prayers of the devout Rosarists, who even at that very time, were making their publick Processions in the several parts of Christen-

Christendom for this end, most earnestly imploring the divine assistance (by the Intercession of their powerful Mother) that he would be pleased to protect his Church in her pressing necessity, and favour the just designs of those generous souls, who were then exposing their lives for the preservation of their Faith. Nor did the effects fail (but rather exceed) their hopes and expectation; as hath been briefly declared.

### The eleventh Rule.

**T**He third Sunday of April is also to be solemnized by the devout Rosarists, according to the grant of Pope Gregory the 13. in his Bull, *cum sicut acceperimus*, Jan. 3. 1579.

### Annotation.

**T**He reason of the Institution of this Solemnity, was the signal Miracle which hapned in the City of Pavia; and which was briefly thus.

When in the year 1578. all Italy, and particularly Lombardy, and more particularly the City Pavia, was afflicted with violent Plague: The Inhabitants (by advice of the then and there Director of the Rosary.) had recourse to the sacred

Virgin-Mother in this their extream and urgent necessity; vowing to erect a Chapel, which should be dedicated Virginis liberatrici, after their deliverance from this eminent danger. The Mother of Mercy heard their prayers; obtained for them a present redress of their miseries, an entire cessation of the raging Pestilence; and they gracfully performed their promises, building a most sumptuous Chapel to her honour.

Seraphicus Siccus, General of St. Dominic's Order, was an eye-witness of this famous Miracle. And Pope Gregory the 13. gave most ample and Plenary Indulgences to all such as should devoutly visit the Chappel aforesaid upon the third Sunday of April: which Indulgences were afterwards extended by the same Gregory 13. and Sixtus Quintus to all the other Confraternities of the sacred Rosary throughout the world.

### SECTION IH.

The Form of admiring Brothers and Sisters into a sacred Confraternity. With the blessing of their Bonds, Roses, and Candles. And a Form of General Absolution at the hour of Death.

When

When the Dean of the *Rosary* hath maturely and prudently considered the quality and condition of the person who desires an admittance into this sacred Confraternity: [Which is a caution only necessary for such Countries and places where the Catholique Faith and Profession is under restraint, and where there may be danger of Persecution. For where our Religion is permitted to its full and free exercise, there needs no scruple be made of admitting any one to the *Rosary*, who humbly petitions for it, unless it be such a Person, whose life and conversation is notoriously and publickly scandalous; without hope of his being reclaimed from his wickedness.] He writes down his name, and enrolls him in the Register-book of the *Rosary*.

Which done, he causes the man or woman to kneel down, before the Altar of the *Rosary*, (if it be there present,) or some other devout Picture, or in any place whatsoever (as opportunity shall permit,) with a *Rosary-Candle* in his or her hand; and speaks to them briefly in this, or the like manner: Think with your selves (dear and devout Brethren and Sisters!) that you are now entering into a spacious and specious Garden, full

20 The Form of Sect. 3.

franght with all sorts of spiritual fruits and flowers : A Garden, wherein sinners may find food to convert them ; the Good, means to better them ; the Bad, motives to correct them ; the Just, waies to confirm them ; the Tepid, occasions to excite them ; the Desolate, helps to comfort them ; the Weak, cordials to strengthen them ; the Sick, Physick to cure them ; and all Faithful Christians, fit conveniences to save their souls : which is the end of our Creation, the period of our pretensions, the Crown of all our laborious endeavours in this our earthly Pilgrimage.

Now these fruits are not only to be gazed upon, and admired, but to be gathered, swallowed, digested : Nor is it sufficient to have your names enrolled in the Rosary Catalogue, and to be externally associated to this sacred Confraternity ; but you must seriously resolve upon an honest, honourable, holy life and conversation ; a detestation of sin, vice, and vanity ; and in brief, a total reformation of your whole outward and inward man. For since you desire to dedicate your selves this day particularly to Gods service, and to make a special profession of hononring his sacred Mother for the future, by becomming a

member

member of her Family ; you must also endeavour to surpass such others, as pretend not to this height, holiness, and happiness, in all sorts of Christian Piety, Virtue, and Perfection : That so really corresponding to what you outwardly promise, you may deserve to obtain her desired Patronage and Protection.

Say therefore with heart and mouth as follows ;

*The Form of offering ones self to the  
Blessed Virgin.*

Thrice sacred Virgin Mary, Mother of God ! I N. N. though most unworthy to be registered amongst your servants, yet moved ( by that Goodness which the Angels admire in you ) to an ardent desire of honouring, loving, and serving you ; do here this day with all possible humility, sincerity, and devotion, ( in the presence of my Angel Guardian, and the whole Court of Heaven ) make choice of you for my singular Lady, Advocate, and Mother ; firmly purposing to honour, love, and serve you, with all filial duty, diligence, and fidelity ; and to procure ( as much as it shall lie in my power ) that all others may do the same.

I therefore most heartily beseech you, ( O merciful and compassionate Mother ! ) by the precious Blood which your dearly beloved Son, my blessed Saviour, shed for me in his bitter Passion; That you will be graciously pleased to receive and admit me into the number of your devout Clients, as one dedicated to your perpetual service.

Be you favourable to me ( O Blessed Lady ! ) and obtain for me of your All-powerful Son, that I may so behave myself in all my Thoughts, Words, and Actions, as never more to think, speak or do any thing displeasing to his sacred Majesty.

Grant furthermore ( O my good and gracious Mother ! ) that I may never forget you, nor forfeit this my now made promise of honouring, loving, and serving you all the daies of my life; that so I may never be forgotten, forsaken nor abandoned by you; but be always protected, aided, and assisted by you especiallie in the hout of my Doubt & Amen.

Then he receives him on her into the Com  
fraternity, by speaking these words, an  
d giving them his Benediction, sa  
ying more. Vnde hoc fidei ( in woq ymni  
- 270 -

BY the Authoritie, which is committed to me for this end, by the Superiours of the holy Order of St Dominick: I receive you into the Confraternite of the Rosary, of the most blessed Virgin Mary: And do admit you to a participation of all the spiritual Benefits, which ( by the merits of Jesus Christ ) the Brothers and Sisters of the sacred Rosarie do commonlie enjoy.

*In the Name of the Father, and of the Son, †, and of the Holy Ghost. Amen.*

Then laying the Bedes upon the Altar; he puts a stole about his neck, and blesseth them for the use of the newlie received Brother or Sister: saying as followeth.

### The Blessing of the Bedes of the Rosary.

Vers. *Adjutorium nostrum in nomine Domini.*

Resp. *Qui facit celum & terram.*

Psal. *Laudate dominum in sanctis eius, laudate eum in firmamento virtutis eius.*

*Laudate eum in virtutibus eius: laudate eum secundum multitudinem magnitudinem eius.*

*Laudate eum in sono tuba: laudate eum in psalterio et organo.*

Laudate eum in tympano, & choro: laudate eum in chordis & organo.

Laudate eum in cymbalis bens sonantibus; laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria Patri & Filio, &c.

Vers. Dignare nos laudare te virgo satyra.

Resp. Da mihi virtutem contra hostes tuos.

Vers. Cum dederit dilectis suis somnum.

Resp. Ecco hereditas Domini filii meritos fructus ventris.

Vers. Domine exaudi orationem meam.

Resp. Et clamor mens ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

**O**Mnipotens & misericors Deus, qui propter eximiam Charitatem tuam quadilexisti nos, Filium tuum unigenitum Dominum nostrum Iesum Christum, pro Redemptione nostra, de celis in Terram descendere, & de Beataissima Virginis Marie Domina nostra utero, Angelo nunciente, carnem suscipere, orucentaque a mortem subire, & certi ad gloriosam morte resurgere voluisti, ut nos eriperet de potestate Diaboli: Obscurans inmensam clementiam tuam, ut bacagna Rosarii, in honorem

honorem & laudem ejusdem Generis  
Filiitui, ab Ecclesia tua fidi dicata, Bon  
ne & dicas & sancti & fides, eis que tantam  
Sancti Spiritus infundas virtutem ; ut  
quicunque horum quodlibet sicutum porta  
verit, atque in domo sua reverenter ten  
et, & in eis ad te secundum ejusdem san  
cta Confraternitatis Instituta, divina con  
templando mysteria debole oraverit ; salu  
bris & perseveranti devotione abundat ; fit  
que consors & particeps omnium gracia  
rum, privilegiorum, & Indulgentiarum,  
qua eidem Confraternitati per sacram Se  
dem Apostolicam concessa sunt ; & ab omni  
hoste visibili & invisibili semper & ubi  
que in hoc & in futuro saeculo libereatur, &  
in exitu suo, ab ipsa Beataissima Virgine  
Maria Dei genitrici, tibi plenus bonis  
operibus presentari mereatur.

Per eundem Dominum nostrum Jesum  
Christum Filium tuum, qui tecum vivit  
& regnat, in unitate Spiritus Sancti De  
us. Per omnia saecula saeculorum. Amen.

Then he besprinkles the Bedes with  
holy-water ; saying ;

In nomine Patris, & Filii, & Spiritus  
Sancti. Amen, and gives them to the  
partic.

The blessing of the Roses for the use  
of the Confraternity.

Vers.

Vers. Adjutorium nostrum in nomine Domini.

Resp. Qui fecit celum & terram.

Psalm. 132.

**E**cce quam bonum, & quam jucundum habitare fratres in unum.

Sicut unguenium in capite: quod descendit in barbam, barbam Aaron.

Quod descendit in orans vestimenti ejus: sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus ledictionem: & vitam usque in seculum.

Gloria Patri & Filio, &c.

Antiphona.

Virgo Maria non est tibi similia nata in mundo inter mulieres, florens ut rosa, fragrans sicut lilyum.

Vers. Ora pro nobis sancta Dei genitrix.

Resp. Ut digni efficiamur promissionebus Christi.

Vers. Sicut dies verni circumdabant eam flores Rosarum.

Resp. Et lilia convallium.

Oremus.

**D**EUS Creator & conservator generis humani, dator gratiae spiritus & langor aegroti salmis! Benedicione tua sacra bene dicat has Rosas, quae pro

pro gratiis tibi exolvendis, cum de ratione  
ac venerazione Beatae semperque Virginis  
Mariae hodie tibi presentamus: & petimus  
benedicti, & infundi eis per virtutem San-  
cta Crucis † benedictionem caelestem ut  
qui eas ad odoris suavitatem, & repellent  
das infirmitates humano usui tribuisti; te-  
lēm signaculo sancte Crucis benedictio-  
nem accipient, ut quibuscumque in infir-  
mitatibus apposita fuerint, seu qui eas in  
domibus suis servaverint, vel cum devo-  
tione habuerint, aut portaverint, ab infir-  
mitate sanentur. Discodant, contemniscant,  
& fugiant Diabolicum suis ministris, de  
habitationibus illis; nec amplius tibi ser-  
vientesquietare presumant. Per Christum  
Dominum nostrum. Amen.

Then he sprinkles the Roses with ho-  
ly Water, saying,

† In nomine Patris, & Filii, & Spi-  
ritus Sancti, Amen.

The Blessing of the Wax Candles for  
the Brothers and Sisters of the holy Ro-  
sary, to hold in their hands, at the hour  
of Death.

Vers. Adiutorium nostrum in nomine  
Domini.

Resp. Quis fecit calam et terram.

Canti-

## Canticum.

**N**unc dimitis servum tuum Domine:  
secundum verbum tuum in pace.  
Quia viderunt oculi mei: salutare  
iunius.

Quod parasti: ante faciem omnium populo rum:

Lumen ad revelationem gentium: & glori am plebis tua Israel.

Gloria Patri. &c.

## Antiphona.

**A**VE Regina Cælorum,  
Ave Domina Angelorum.

Salve Radix, Salve Porta.

Ex qua mundus lux est orta,

Gaudet virgo gloriofa,

Super omnes speciosa,

Falso O valde decora,

Et pro nobis Christum exora.

Vers. Post partum virgo inviolata permanefit.

Resp. Dei Genitrix intercede pro nobis.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

## Oremus.

**D**omine Iesu Christe, lux vero, qui illuminas omnam hominem, venientem

entem in hanc mundum! Effunde per intercessionem Virginis Mariae matris tuae,  
& per quindecem ejus Rosarii mysteria,  
Bene & dictione tuam super hos cereos &  
candelas, & sanctifica eas lumine tuae gra-  
tia, & concede propitius ut sicut hac lu-  
minaria igne visibili accensa, nocturnas  
depellunt tenebras; Ita corda nostra inizi-  
fili igne, id est, Spiritus Sancti Splendo-  
re illustrata, omnium vitiorum cæcitatem  
careant, ut pro mente oculo cernere sem-  
per possimus, qua tibi sunt placita, & no-  
stra saluti utilia: quatenus post hujus sæ-  
culi caliginosa discrimina, ad lucem inde-  
ficientem pervenire mereamur. Qui vivis  
& regnas Deus, in sacra facula saeculorum.  
Amen.

## Oremus.

**D**omine Iesu Christe, splendor gloria,  
& figura substantia Patris, & vir-  
ginalis uerbi fructus! Qui per temporalem  
Nativitatem tuam divina Filiationis  
imaginem per gratiam hominibus conta-  
bisti, illosque fratres vocare dignatus es &  
Auge in nobis famulis tuis, ( in Confrat-  
ternitate virginis Matris tuae glorianti-  
bus ) Spiritum gratia quem dedisti, & hac  
candelas quas in honorem Nonnini ejus  
suscipimus, ita Bene & dicere & sanctificare  
digneris, ut quicunque eas in mani-  
bus accensas tenuerit, ab omnibus libero-

in tentationibus, & in hora mortis sua,  
remissionem omnium peccatorum percipi-  
at; & deum ad Te, qui verum lumen  
es, ipsa dirigente perveniat. Qui vivis &  
regnas in secula seculorum. Amen.

Then he sprinkles the Candles with  
holy Water, saying, In nomine, &c.

*The General Absolution, or, Plenary  
Indulgence to be applied to the Bre-  
thren and Sisters of the Rosary,  
at the hour of their Death.*

The sick Person (or some other for  
him) having said the Confiteor, the  
Priest standing up, saies;

Misereatur suu omnipotens Deus, & di-  
missis peccatis tuis, perducat te ad vitam  
eternam.

Indulgentiam absolutionem & Remis-  
sionem peccatorum tuorum tribuat tibi  
omnipotens & misericors Dominus.

Then holding his right hand over his  
head: he proceeds.

**D**ominus noster Iesus Christus Filius  
Dei vivis, qui Beato Petro Apostolo  
tua dedis persecutorem ligandi atque solven-  
di; per

di; per plenissimam suam misericordiam te  
absolvat; Et auctoritate ipsius & Beato-  
rum Apostolorum ejus Petri & Pauli, &  
auctoritate Apostolica, Absolve te a vin-  
culo Excommunicationis majoris & mi-  
noris, [ suspensionis & interdicti ] in quan-  
tum possum, & tu indiges; & Restituo te  
Sacramentis Ecclesia, Communioni &  
unione fidelium. In nomine Patris,  
& Filii, & Spiritus Sancti. Amen.

Item, Apostolica auctoritate mihi  
comissa & tibi concessa, Absolvo te ab  
omnibus peccatis tuis, quacumque tota de-  
cursu vite tua quomodo cumque com-  
missisti, de quibus corde contritus, & ore con-  
fessus es, & quorum memoriam non habes,  
nec recordaris usque in presentem diem, &  
de quibus confiteri minimè recordatus  
fuisti. Et Restituo te illi Innocentia, in qua  
eras quando Baptizatus fuisti, ac puritati  
eidem, in quantum claves sancte Matris  
Ecclesie se extendunt. Et per Indulgenti-  
am plenariam a summis Pontificibus, In-  
nocentio octavo & Pio quinto confratri-  
bus Sanctissimi Rosarii in articulo mortis  
constatuisse concessam, liberas te Misericor-  
dissimus Deus a presentis & futura vita  
penitentia dignetur Purgatorii criminis re-  
mittere, portas Inferni ostendere, Paradi-  
jnum aperire, ecque ad gaudia sempiter-  
na per sacrissima sua Ora, passionis &  
glorificas

glorificationis Mysteria sanctissimo Rosario comprehensa perducere. Et hoc si de qua agitur Infirmitate decedas; si non, ex misericordia Dei, salva sit tibi, plenaria hoc Indulgentia donec fueris in mortis articulo constitutus. In nomine Patris, & Fili, & spiritus Sancti. Amen.

Another shorter form of General Absolution out of Antoninus. part. i. tit. 10. cap. 3. sect. 5.

**A**uctoritatem Apostolica, mihi prouidetur  
commissa, concedo tibi plenam omnium  
peccatorum tuorum Indulgentiam &  
Remissionem. In Nomine Patris, &  
Fili, & Spiritus Sancti. Amen.

## SECTION IV.

### Of the pious use of Processions.

**V**Hereby the devout Rosarists  
Religionally honour God, and  
the sacred Virgin Mary, upon the first  
Sundays of the months, and upon the  
seven feasts of our blessed Lady; to  
wit, The Purification, Annunciation, Visi-  
tation, Assumption, Nativity, Presen-  
tation, and Conception, and upon the  
Saturdays,

Saturdaies, and other Festival daies of the fifteen Mysterieſ.

1. The word Procesſion ſignifieth literally a paſſing forward from one place to another: Allegorically, a progreſs from vertue to vertue: Tropologically, our Peregrination upon earth: Anagogically, our tendencie towards heaven.

2. Procesſions had their beginning in the Age of the old Patriarchs; in which the Ark of the Testament was reverently carried to and fro by the Priests of the Tribe of Levi, who were peculiarly ſet apart, for that ſacred purpose, and performed that office, with great pompe and solemnitie: As also when David brought the Ark into the Tabernacle, and Solomon into the Temple, with Hymns, Canticles, and all ſorts of muſical instruments, and placed it under the wings of the there prepared Cherubins.

3. Our ſolemn Procesſions, ſeem in all things to imitate the Egression of the Israelites out of Egypt. For [1.] That people was freed by Moses, out of the hands of Pharao: We, by Christ, out of the Clutches of the Devil. [2.] Ensigns were carried before their Troops: And before us Croffes and Banners. [3.] A pillar of Fire went before them: Burning Candles are born before us. [4.] Those

the Levites carryed the Tabernacle of the Covenant, and the Ark of the Testament: Here, the Priests carry the Statues of Saints, the Reliques of the Martyrs, or the Pix with the sacred Eucharist. [5.] Aaron the High Priest follow'd them in his Pontificall habies; and our Chief Priest follows us in his Cope, and Church Ornaments. [6.] There was Moses with his Rod: Here is ( a Prelate, with his Crozier ) a Preses with his Official stafie [7.] The people there march'd in compleat armour, the Clergie-men are here covered with sacred vestments. [8.] They were besprinkled with Blood: we with holy water. [9.] They had a Joshua for their conductor, and conquerour, we have Jesus. [10.] They came at last into the Land of Promise; and we come up to the holy Altar, in hope to arrive one dayst Heaven, our promised home, and happy Countrey.

4. Our Processions are the Memorials of our Redemeers miseries, minding us of the Processions he made from his eternal Fathers bosom, into the womb of the blessed Virgin, from her womb into the Manger: from the Manger, to Jerusalem: from Jerusalem, to the Mount Olivet: from Mount Olivet

back to his heavenly Father; All which we gratefully commemorating, move after his sacred Standard the Cross, and make to him our humble supplications, that we may pass after him, from this our Pilgrimage, to his Paradise: from the Church Militant, to the Triumphant.

5. Our Processions (especially those of the pious Rosarists) are also Commemorations, and Imitations of the blessed Virgin-Mother's journeys upon Earth: when she [ 1. ] carried, or [ 2. ] accompanied, or [ 3. ] followed her beloved Son Jesus; [ 1. ] when she carried him in her sacred womb into the Mountains, to the house of Zachary and Elizabeth, and into the Bethlehem stable: and when she carried him in her sacred arms into the Temple, and into Egypt; [ 2. ] when she accompanied him, being twelve years old, to Jerusalem; and being thirty years old throughout Judea and Galile in his teachings. [ 3. ] when she followed him laden with his Cross to Mount Calvary.

And surely, if all the journeys and pilgrimages from place to place, of Jesus and Mary upon Earth, may not properly be called Processions; yet they may fitly be styled the exemplary Patterns of our Processions, which are made to their likeness, and in their memory and imitation.

6. There are four chief and solemn Processions celebrated yearly and universally by the Catholique Church. [1.] in the purification of the blessed Virgin *Mary*: [2.] upon Palm-Sunday: [3.] upon Easter day: [4.] upon Ascension day, in memorie and representation of that last Procession, wherein the Disciples waited upon our Redeemer to Mount *Olivet*, to see him assumed into Heaven: where it is to be noted, that in the Primitive Church, there were made two weekly Processions: one upon *Sunday*, in memory of the Resurrection; and another upon *Thursday*, in memory of the Ascension: Whence sprung up that common Proverb of Thursdaies being near a kin to Sunday. But when afterwards the Festivities of Saints became multiplied, the Solemny and Procession of Thursday was abrogated by Pope *Agapitus*, and transferr'd also to that of Sunday: which is therefore still observed in the joyn't memorie of the Resurrection and Ascension, in all Cathedral and conventional Churches.

7. To these four Processions may be added those of the greater and less *Litanies*; which are also yearly and generally celebrated; the Procession of the great *Litanies*, upon St. *Marks* day, instituted

instituted by Pope *Gregory the Great*, to implore the divine assistance against the then raging Pestilence; the Procession of the *less Litanies*, upon the three daies before the Ascension begun by St. *Mamerius Bishop of Vienna*, to implore a remedy against the many miseries, wherewith *France* was then afflicted.

Both which customs were afterwards confirmed by the Church, and commanded to be kept by all her faithful children.

8. Having prefated thus much of *Processions in general*, let us briefly consider them of the sacred *Rosary in particular*, which (as aforesaid) are made upon each first Sunday of the month, and the blessed Virgins Festivities.

1. The first Ceremonie in these (as in all other) Processions is the carriage of the *Cross*, [1.] because it is the ancient and perpetual custom of the Catholique Church, to carry the *Cross* before in all her supplications. [2.] because the *Cross* is the common sign, mark, and cognisance of all Christians. [3.] to shew that the pious Rosarists ground all the hope and confidence of their prayers and supplications, chiefly upon the merits of Christ's Passion. [4.] because the Devil being once fully conquered by the

Cross: is again foyled, defeated, and put to flight by these Processions.

2. The second is, the reliques of Saints. [1.] to profess the Communion of the Saints of both Churches, Triumphant and Militant. [2.] to declare that we beg the Saints intercessions. [3.] to honour God in them.

3. The third is, the Statua of the blessed Virgin. [1.] this is the custome of the Church, and the tradition of our Ancestors. [2.] it is a confusion to Heretiques, and Image-hatess, and a motive to us (at the sight of her sacred Representative) to pray unto her for their conversion, who is entitled by the Church, the confoundress of all Heretics throughout the whole World; (This praying for the conversion of Heretiques, being one of the principal causes of these our Processions.) [3.] it is a practice which Heaven hath frequently approved of, by many signal miracles.

Let us insist a little upon this point, and prove this carriage of our blessed Ladies Image or Statua in Processions to have been the continual practice of the Catholique Church, by producing some few, but most famous examples amongst the multitude which might be cited at of authentick Writers, in order to con-

sute, not only such flat Heretiques, as fondly affirm these manner of Processions to be no other than modern and monkish inventions: but also such ignorant and critical Catholiques, as scruple to render this sort of honour to her, who can never be sufficiently honoured by any humane industry.

Poor deceived, and undevout wretches, deserving rather to be pitied for your ignorance, than to be satisfied by arguments, in a subject of so clear evidence! we will stick stedfastly to our well-taken up Tenents, continue cheerfully in our rightly intended devotions, and pray perseverantly for your illumination, in our sacred Processions, hoping at last to conquer your peevishness by our piety and charity, and by her power and intercession: in whose name, for whose love, and to whose honour, we / the children of *Mary* Jare gathered together (as brethren in one heart, soul and mind) to march under the Banner of the sacred Rosary.

We therefore (returning to our intended purpose) confidently affirm, that the Examples of our pious Ancestors, and the miracles wrought by the carriage of our blessed Mothers Images in Procession, are sufficient warrants and

motives to induce us to the same devout practice; Examples and miracles; which may abundantly be read throughout the whole body of the Ecclesiastical histories; from whence we will borrow these few following instances.

And to begin with our great St. Gregory (who sat in the Roman chair, in the year of Christ, 601. at which time the Inhabitants of that City dyed suddenly, lying in their beds, sitting in their houses, walking in the fields, standing in the streets: so violently raging was the pestilential contagion!) he inditing a three daies supplication, let us (saies he) O my afflicted children! meet together in the Church of blessed Mary, the perpetual Virgin, and holy Mother of our Lord Jesus Christ, and there with sighs, tears, and prayers implore the divine mercy, for the remission of our sins, and the remedie of our miseries.

The people being gathered together accordingly, He in his own person takes the sacred Virgins Picture, drawn by St. Lukes pencil, (which Picture is carefully kept and highly honoured even till this day, in the same Church of St. Marie ad Prae-pe, or, of the manger in a sumptuous chappel, built by Paulus Quintus, for that purpose) and carries it along

the street in Procession; when behold the celestial Spirits, are heard echoing forth the blessed Virgins praises, in answer to their pious hymns and Litanies, the air is filled with the melodious harmonic of angelical Choristers, intoning sweet Anthems to her honour, and saluting her with these sacred words, (used ever since by the Church in the Paschal Office.)

*Regina cœl letare, &c.* O Queen of Heaven rejoice, Alleluja, for he whom you deserved to bear, Alleluja. Is risen from death as he fortold, Alleluja. To which the holy Pope, by divine inspiration, added of his own.

Pray unto God for us, Alleluja, and an Angel is seen upon the top of the Adrian Tower, putting up a Sword into its scabbard.

The astonished St. Gregory, inserting from that action, a mitigation of the divine indignation denounces to the no less ravished people, a *Quictus est*, from the Court of Heaven.

And (O admirable prodigy of the divine mercy! O clear testimony of holy *Maries* Power!) there immediately followed a full and happy delivery from that dire disease and mortality. And is not this only miracle, (wrongs

in the open view of the world, done in  
the head-Cittie of the Universe, acted  
(as to that part of it which is cavilled  
at,) by the Churches chief Pastor, and  
Christs Vicegerent upon earth, and re-  
gistered by so many undeniable and au-  
thentick Authors ) able to confound you;  
O Heretiques and Image-haters ! capa-  
ble to convert you : O half-Catholiques,  
and dishonourers of holy Mary ! suffi-  
cient to comfort you, O devout children  
of the sacred Rosary ! yet cast an eye  
upon some others of like nature, in the  
succeeding Ages.

St. Stephen the third, making a Pro-  
cession on his bare feet, together with  
the Roman Clergie and people, and car-  
rying a holy Image on his own shoul-  
ders to the same Church of St. Mary at  
the Manger, implored and obtained the  
like heavenly assistance.

Sergius the Patriarch of Constantino-  
ple, carried the sacred Virgins Image in  
procession about the City-wall, and re-  
ceived a present and miraculous remedy  
against Caganus, and the rest of the  
Scithians, his besieging enemies.

The same was done under Heraclius  
the Emperour in his Persian expedition:  
who therupon obtained a compleat  
victory over his enemies, destroying  
(with

(with the loss only of fifty of his own Soldiers) the two vast Armies of Duke Razaces, whose golden Armour he afterwards hung up as a trophy to the victorious Virgin.

And when the same City of *Constantinople* was again straitened by the cruel Saracens, the distressed Inhabitants making their accustomed addresses to their powerful Patroness, and carrying her sacred *Effigies*, as formerly about their besieged walls, saw their Enemies suddenly perishing before their faces: some with fire from heaven, the rest with famine, pestilence, shipwreck, and such like severe punishments: In memory of which miraculous delivery the grateful Citizens celebrated an annual Festivity in her honour, by whose help they obtained it.

Many more examples might be here multiplied: in *Constantine* the last Eastern Emperour, *Emmanuel* the Conqueror of *Pannonia*, *Joannes Ximena* the Overcomer of the Russians, *Joannes Comnenus* the Triumpher over the Persians, &c. But these few are more than sufficient to vindicate this notorious custome, not only from Innovation, but from all other aspersions whatsoever.

The fourth Ceremonie in these our Processions is the carriage of wax Candles, or Torches, in imitation of the Churches ancient custome, observed upon the day of the blessed Virgins Purification: of which our St. Bede said long since: *This good custom spreading it self abroad, was kept also in the other Festivities of the sacred Mother, and Virgin Mary.*

The fifth and last Ceremonie is the singing or reciting of the Litanies of our blessed Lady of the Rosary: which Litanies are sung in the Church called our Lady of *Minerva* in *Rome*, and in many other Churches throughout all *Italy* upon every Saturday, by the approbation and authority of Pope *Gregory* the thirteenth in his Brief bearing date, *April the fifteenth 1580*. which Litanies are as follows after this Elevation.

*An Elevation for the Procession of the Rosary.*

O Sacred Virgin Mother! Conduce my foot-steps, my thoughts, and my prayers; [1.] That I may honour your Excellencies, Greatnesses and Glories, [2.] That I may submit to the Sovereign

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veraign power you have over me ; [ 3. ] That I may implore and obtain your favour and mercy, which are the three Ends and Intentions I propose to my self in accompanying this sacred Procession, which is now made in your honour by your faithful children and servants.

I intend also hereby to honour all your sacred courses and journeys.

The first, ( which in your tender age ) you made to the Temple, to present and consecrate your self entirely to the divine Majetty, dedicating to him your body by a vow of perpetual Virginity ; your soul, by a resolution of future affections ; and all your Actions, by a Sacrifice of your whole life to his service.

The second, which ( being declared Gods Mother ) you made into the Mountains, to visite your Cousin Elizabeth, to sanctifie St. John Baptist, to bless that whole Family.

The third, which (being big with the divine Word Incarnate) you made from Nazareth to Bethlehem, to shew your loyal Obedience to an Earthly Prince Edict ; but more to profess your prompt subjection to the Heavenly Kings Providence.

The

The fourth, which ( bearing your blessed Babe in your arms ) you made from *Bethleem* to the Temple, to offer up to the Eternal Father, the highest and holiest Oblation that ever was, or shall be offered to his divine Majesty: *An Offering*, which was the full accomplishment of all the ancient Figures and Sacrifices.

The fifth, which, ( to avoid Herod's cruelty ) you made with your tender Son Jesus, and your dear Husband St. Joseph into Egypt.

The sixth, which ( having lost your beloved Jesus ) you made to *Jerusalem*, carefully seeking him.

The seventh, which ( during his three last years preaching ) you made throughout *Judea*, and *Palestine*; painfully following him.

The eighth, which ( in the time of his Passion, ) you made to Mount Calvary dolorfully accompanying him.

The ninth, which ( having completed your happy Pilgrimage upon earth ) you made to *Paradise*, to remain there, the glorious Empress of Heaven for evermore.

In the honour of these your journeys, O sacred Virgin! ( Star of the Sea, and Guide of my life! ) I will take my

steps in this present Procession; humbly desiring to run after the odours of your sweet perfumes, (that is, to imitate the examples of your heroick vertues.) that so I may be found worthy to accompany you in Celestial glory, and there with you to bless, praise and honour, the Father, Son, and Holy Ghost for all Eternity, *Amen.*

## SECTION V.

### The Litanies of our Blessed Lady of the Rosary.

*Antiphona. Sub tuum Praesidium con-  
fugimur Santa Dei Genitrix, nos fratres  
deprecationes ne despicias in necessitatibus  
nostris, sed a periculo cunctis libera nos  
semper, Virgo gloriosa & benedicta. De-  
mina nostra, Mediatrix nostra, Advo-  
cata nostra, tuo filio nos reconcilia, tuo Pe-  
liu nos commenda, tuo Filio nos represente  
nunc, & in hora mortis nostre.*

*K*Yrie Fleyson.

*K*Christe Fleyson.

Kyrie Fleyson.

Sancta Trinitas unius Deus.

misericordia nobis.

Glory be to the Father.

Glory be to the Son.

Glory be to the Holy Ghost.

As it was in the beginning,

is now, & ever shall be.

Alle luia! Alle luia!

Virgo

Virgo, Audi nos.  
Virgo, Exaudi nos.  
Sancta Maria,  
Sancta Dei Genitrix,  
Sancta Virgo Virginum,  
Mater Pietatis,  
Mater Veritatis,  
Mater Charitatis,  
Virgo Potentissima,  
Virgo Prudentissima,  
Virgo Clementissima,  
Ancilla Domini misericordis,  
Ancilla Christi humilis,  
Ancilla Dei fidelis,  
Sponsa æterni Patris,  
Filia summi Regis,  
Templum Spiritus sancti,  
Domus Dei,  
Sanctuarium Christi,  
Sacrarium Paracleti,  
Speculum Justitiae,  
Sedes Sapientiae,  
Fons Misericordiae,  
Salus Infirmorum,  
Refugium Miserorum,  
Advocata Peccatorum,  
Stella rutilantior,  
Luna pulchrior,  
Sole splendidior,  
Scala Cœli,  
Porta Paradisi,

Domina

Ora pro nobis.

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Domina Mundi,  
Cedrus Fragrans,  
Myrrha Conservans,  
Balsamum Distillans,  
Flos Virginitatis,  
Lilium Castitatis,  
Rosa Puritatis,  
Palma Virens,  
Virga Florens,  
Gemma Religiosa,  
Oliva speciosa,  
Columba Formosa,  
Mulier Gratiola,  
Rubus Incombustus,  
Hortus Conclusus,  
Puteus Sigoatus,  
Vellus Gedonius,  
Favus Sampsonis,  
Thronus Salomonis,  
Vitis fructificans,  
Navis abundans,  
Arca Salvans,  
Gloria Sacculi,  
Honor Populi,  
Nutrix Parvuli,  
Regina Angelorum,  
Regina Patriarcharum,  
Regina Prophetarum,  
Regina Apostolorum,  
Regina Martyrum,  
Regina Confessorum,

Oratio  
pro  
populis

Regina Prædicatorum,  
 Regina Virginum, Ora pro  
 Regina Sanctorum Omnium, nobis.  
 Regina Sanctissimi Rosarii,  
 Ab omni malo & Peccato,  
 Libera nos Domina,  
 Per salutiferam Nativitatem & beatam  
 Præsentationem tuam,  
 Libera nos Domina.  
 Per sanctam Purificationem & cælestem  
 vitam tuam,  
 Libera nos Domina,  
 Per admirabilem Assumptionem, & glo-  
 riosam Coronationem tuam,  
 Libera nos Domina,  
 Ut veram pænitentiam & perseveranti-  
 am, nobis impetrare digneris,  
 Te rogamus Domina.  
 Ut Ecclesiasticos ordines & Catholicos  
 Principes conservare digneris,  
 Te rogamus Domina.  
 Ut hanc nostram, Cunctasque Congre-  
 gationes tibi devotas augere & Conser-  
 varce digneris,  
 Te rogamus Domina.  
 Ut hanc nostram, Cunctasque Congre-  
 gationes tibi devotas, augere, & con-  
 servare digneris,  
 Te Rogamus Domina.  
 Ut Populo Christiano Pacem, salutem,  
 & abundantiam obtinere digneris,  
 Te rogamus Domina.  
 Ut

Ut Navigantibus portum, pro Fide pugnantibus Victoriam, Fidelibus vitam, defunctis Requiem æternam Impetrare digneris,

Te rogamus Domina.

*Vers.* Ave de cœlis Alma,

*Resp.* Succurre nobis Domina.

*Vers.* Ave de cœlis Pia,

*Resp.* Fer opem nobis Domina.

*Vers.* Ave de cœlis Dulcis,

*Resp.* Intercede pro nobis Dominus.

*Vers.* Sancta Maria, Mater Christi,

*Resp.* Audi rogantes servulos; & impetratam nobis cœlitus tu defer Indulgentiam.

*Vers.* Orate pro nobis omnes Sancti Dei,

*Resp.* Ut digni efficiamur promissionibus Christi.

*Vers.* Salvos fac servos tuos, & Ancillas tuas.

*R. 5p.* Deus meus, sperantes in te,

### Oremus.

**S**upplicationem servorum tuorum, Deus miserator exaudi, ut qui in Societate sanctissimi Rosarii Dei genitricis & Virginis Marie congregamur, ejus intercessionibus ante, de instantibus periculis erhamur.

Deus, cuius unigenitus per vitam, mortem, & Resurrectionem in nostra carnis substantia, nobis salutis aeterna pramia comparavit, Da famulo tuis hac omnia per sanctum Rosarium recensentibus, imitari quod gessit, sentire qua pertulit, & assequi quod promisit.

Tribue, quas sumus Domine, omnes Angelos & Sanctos tuos jugitur pro nobis orare, & eos clementer exaudire digneris.

Ecclesia tua, Domine, preces placatas admittre, ut destructis adversitatibus, & erroribus universis, secura tibi servias libertate.

Custodi (Domine!) famulum tuum,  
N. Patronum nostrum, pro quo Majestati tua supplicamus, ut Benedictionis tua Virtute in Vite omnibus dirigatur, & contra omnes hostium, tam visibilium quam invisibilium, infidiles defendatur; Per Christum Dominum nostrum.

Vers. Ave Maria;

Resp. Gratia plena,

Vers. Dominus tecum,

Resp. Benedicta tu in mulieribus, & benedictus fructus ventris tui, Iesus, Iesu Christu Amen.

Vers. Santa Maria, Mater Dei, ora pro nobis Peccatoribus, nunc & in hora mortis nostrar.

Resp. Et fidelibus defunctis requiescentiam impetra, Amen.

Bene-

## Benedictio.

*Nos cum Prole pia Benedicat Virgo +  
Maria.*

A devout recommendation to the ever  
blessed Virgin, after Procession.

O Mother of Mercy, Mother of Pow-  
er, Mother of Jesus, Mother and  
Advocate of poor and repentant Sin-  
ners, to whom your care and affection  
is greater than that of a Mother to her  
child ! Into your sacred hands, and  
heart, I do most humbly recommend  
this day and for ever my body and soul,  
all that I am and have, my life and my  
death, that in all I may seek your Sons  
honour, and find my own happiness.

Beg for me (O blessed Mother!) di-  
lIGENCE to seek Jesus, love to find him,  
obedience to follow him, purity to see  
him, charity to embrace him, patience  
to suffer for him, devotion to sigh after  
him, indifference to adhere to him, and  
perseverance to remain with him for  
evermore.

O Empress of Heaven, Beauty of An-  
gels, and Lady of Love ! How long shall  
nature, sensuality, and selfishness bear  
E 3 sway ?

sway ? How long shall I seek, and not find ; sigh, and not enjoy ; live, and not truly love *Jesus* and *Mary* ; the good Son, and glorious Mother, the holy Fruit, and happy Tree.

O my compassionate Mother ! obtain for me your poor child, counsel in all my doubts, comfort in all my distresses, courage in all my temptations, and confidence in all my troubles.

Help me ( O holy Mother of my Lord *Jesus* ! ) to be truly humble in my self, truly devout and loyal to my God, truly obedient to my Superiors, and truly meek to all.

Be you alwaies mindful of me ( O my dear Mother ! ) both living and dying ; and then especially have a care of me, when I forget my self by falling into Sin, and when my Soul must be forced out of my Body by death ; that after death I may see, praise, and love both you and your Son *Jesus* for all eternity,

*Amen.*

¶ A Poem off, merrill to abigard  
Hengist, vñ il vñ llo ybd. I b  
S E C T.

## SECTION VI.

*An Explication of the material parts of  
the Rosary, which are 1. The Sign of  
the Cross. 2. The Creed. 3. The Lords  
Prayer. 4. The Angelical Salutation.*

The Rosary is begun and ended with the Sign of the Cross, and saying of the Creed; and consists in the frequent Repetition of the Lords Prayer, and Angelical Salutation; and in the continual Meditation upon the chief Mysteries of our Redeemer and his sacred Mother: therefore you are, devout Rosarists! first to ground your selves in the knowledge and understanding (at least in some measure) of these Prayers, and of these Mysteries; that so your devotions may prove more efficacious, and your Prayers be performed with more gust and satisfaction.

To which end you may profitably read over and peruse this ensuing explication of them; and (as often as your occasions shall permit, and your devotion serve) recite them, as they are hereafter affectively enlarged and purposed.

Of the Sign of the Cross, wherewith  
we begin our Rosary.

The sign of the Cross, was prefigured and announced by the Prophets, taught and recommended by our Redeemer Christ Jesus; and ever used and practised in the Catholique Church.

With this *sign* all faithful Christians ought to begin all their actions (according to that Counsel and command of St. Cyprian; Make this *sign* both eating and drinking; and sitting and standing; and speaking and walking: And of St. Hierome. At every action, and upon all occasions, let the hand imprint a *Cross*:) But much more careful should they be, to begin their prayers and devotions, (which are the chief Acts of Religion) with this sacred *sign*; And most of all, ought they so to begin the recital of their *Rosary*, which is the most eminent sort of prayer and devotion.

St. Augustine, alleageth several Reasons for this general custome of all Christians: Because this *sign* of the Cross (saith he) directs the course of our Pilgrimage, instructs us for our com-

bates;

bate, helps us in our conflict, strengthens us for our Conquest; It destroys all dangers, and defends us from all Diabolical subtleties and machinations. To which may be added,

1. That this sign of the *Cross*, is a compendious Profession of the Christian Faith, wherein the Mystery of the sacred Trinity, the Incarnation, and Passion of our Blessed Saviour, and the Remission of sins by his merits is briefly taught and declared.

2. It is a certain badge, by which Orthodox Christians are known and distinguished from Sectaries and Infidels: we are all said to be Christians, (saies St. *Augustin*) for we are all signed with Christ's signet.

3. It is an Invocation of the divine assistance in all our actions, for by this sign we invoke the sacred Trinity to our ayd by the mediation of our Saviours Passion.

4. It affords us spiritual comfort and courage; For if thou art not ashamed (saies St. *Augustine*) to make this sign exteriourly before men; thou mayest confidently expect to feel the divine sweetness in thy soul.

5. It is a Meditation, and Imitation of our Redeemers Passion. When thou signest

signest thy self with the Cross, ( saies St. Chrysostome ) ruminate in thy mind the whole cause of the Cross, and thou shalt easily quench the fires of all thy passions.

6. It gives us hopes of our salvation. For what may not he hope, who beholds Christ dying on the Cross for his Redemption ; and who looks upon Christ more faithfully, than he, who frequently imprints his Cross upon his heart and forehead ? To which the Apostle alluding exhorts all Christians to remember, at how dear a rate they are bought, and to glorifie and carry God in their Bodies.

7. It inflames our souls in the divine love and charity. For who can consider Christ expiring on the Cross for his sake, and continue cold and tepid ? God commends his love towards us, ( saies the Apostle, ) In that while we were yet sinners, Christ died for us.

8. It averts from us Gods indignation and revenge : In which sense, that saying of the Psalmist is understood by St. Gregory of Nice, and by St. Hierom, Thou ( O Lord ! ) hast given a sign to them that fear thee, that they may fly from before the Bow.

9. It defends us from all our enemies:

so

to the same Fathers explicate that other passage of the Psalmist ; shew some *sign* upon me for good, that they who hate me, may see it, and be ashamed, because thou ( O Lord ) hast holpen me, and comforted me.

10. It drives away the Devils. Sign thy self ( saies St. Cyril ) with the *Cross* in the forehead ; that the Devil perceiving the Kings character, may be affrighted and fly from thee : And again, This *sign* ( saies he ) is a comfoit to Christians, and a terror to the Devils : And the Martyr Ignatius : The sign of the *Cross* is a Trophe against the power of the Prince of this world, which hearing and beholding, he fears and trembles.

Finally, The sign of the *Cross* ( saies St. Cyril ) is the Seminary of all vertues : and in it alone ( saies S. Ambrose ) consists the prosperity of all Christians.

And if any shall question you ( O Christians ! saies Tertullian ) whence this Ceremony had its first rise and origin ? Answer them boldly : Tradition hath taught it, custome hath confirmed it, Faith hath practised it.

Since therefore this *sign* is of so great power and efficacy, against the Devils ; so assured an Antidote against all sorts of

of dangers ; so undrainable a fountain of all desirable good and happiness (as in these few words supported by the authority of such ancient and learned Fathers, seems sufficiently declared : ) Let us ( O devout Fellow-members of the sacred Rosary ! ) be carefull to arm our selves therewith, upon all occasions, at all times, in all places ( and especially at the beginning and end of our Psalter,) remembiring that we are spiritual Soldiers, listed by Christ our Captain, to fight under the banner of his blessed Cross, against the World, the Flesh and the Devil ; and undoubtredly hoping by vertue thereof, to overcome and vanquish them.

*Of the Apostles Creed which is, The first part of the Rosary.*

**T**HE Apostolical Symbol, or *Creed* ; is so called ; for that it was made and compiled ( saith St. Clement ) by the twelve Apostles, being yet together, each one of them adding what was conceived necessary ; to the end, that when they were separated, they might preach this Rule of Faith to all Nations : ( which as St. Augustine largely declares ) is a plain, short, Compleat comprehension of

sect. 6. of the Creed. 61

of our Faith, that so its *Plainness* might correspond to the Hearers capacity; its *Shortness* to their memorie, its *Complteness* to the contained doctrine. For that which in Greek is named *Symbolum*, is called Collation in Latine because the Catholique Doctrine is compendiously knit and collected together in this divine *Symbol*; which signifies also *Indictum*, a mark, note, or token, whereby Orthodox Believers might be known and distinguished from all others. Now some of the Reasons, why this sacred *Creed* ought to be recited at the entrance upon our *Rosary*, may be briefly these.

1. Because Order and Reason seem to require, that after the solemn confession and Invocation of the Holy Trinity, (which is done, (as aforesaid) by making the sign of the *Cross*:) We should in the next place, make a profession of what we believe of the Trinity.

2. Because *Faith*, being the Foundation of Prayer; (as the Apostle expressly tells us; *He that comes to God, must believe*) We do hereby most fitly at the beginning of our Prayer renew, excite, and reduce our *Faith* from its habit, to an act.

3. Because the Church begins and ends the Canonical Office with a *Creed*; and

and the Rosary (as hath been declared) is an Imitation of the Davidical Psalter and Church Psalmodie.

4. Because the Fathers do most seriously recommend the frequent recital of the Creed to all faithfull Christians: Amongst whom St. Augustine; (some of whose many pithy expressions upon this point, we shal only here produce, to avoid unnecessary prolixity) saies thus: Having learned your *Creed*, recite it daily; when you rise out of your bed, when you compose your selves to rest, &c. Let it not seem irksome to repeat it, Repetition is convenient, to avoid oblivion: Do not pretend that you said it yesterday, that you said it this day, that you have it fresh in your memory; but express it again repeat it, contemplate it; let your *Creed* be your glass, there consider your selves & see whether you believe what you profess, and rejoice daily in your *Faith*: Let your *Faith* be your riches, and let your *Creed* be (as it were) the continual cloathing of your interior. Do you not cloath your body when you rise out of your Bead? So by reciting your *Symbol*, you cloath your soul lest forgetfulness should leave it naked, &c.

An Exercise upon the Apostles Creed.

I Believe.

I Believe, acknowledge, and confess  
I with heart and mouth, all such Articles of Faith as the holy Church pro-  
poses to be believed, because God, (who  
is the Truth it self) bath revealed them.

In particular I believe all that is con-  
tained in the Apostles Creed, whereof  
I here make my profession in the pre-  
sence of God my Creator, and all the  
Court of Heaven protesting and promi-  
sing to live and dye in this Faith.

O Lord encrease my Faith !

I believe, (Lord!) help my unbelief.

I believe in God the Father Almighty,  
Creator of Heaven and Earth.

I Believe in the first Person of the sa-  
cred Trinity, the eternal Father, whom  
I acknowledge to be full of all possible  
and imaginable might and power : and  
that he produced the Heaven, the Earth,  
and all Creatures both visible and invi-  
sible of nothing, by his sole word and  
command, and out of his own free-will  
and goodness,

O my

O my Almighty, and Almerciful Father ! you can as easily bring me back into the dark Abyssus of my first Nothing, as you from thence powerfullie drew me, and gave me this present Being; Behold, I most humbly acknowledge the absolute and perpetual dependance which I have upon your divine Majesty : I confess, that of myself I am nothing, have nothing, can do nothing, and that my whole Being, breathing, and motion, proceeds from your bounty, goodness, and power.

*And in Jesus Christ his only Son, our Lord.*

I Believe in the second Person of the sacred Trinity, the Son, whom the Father begot from all Eternity, communicating to him all his own Essence, Greatness, Perfection : who continuing God, became Man for the Salvation of Sinners ; was named Christ Jesus, and is the Sovetaign Lord and King of all Souls.

O divine word ! which descended from Heaven to Earth, to deliver me from sin and Satan, be you my Lord by Election, as you are by Creation and Redemption. I freely give and bequeath

my

my self to you for your perpetual Bond-slave.

Live, O Jesu, and reign in my Soul, as you do in the whole extent of this large Universe!

Who was conceived by the Holy Ghost, born of the Virgin Mary.

I Believe that Gods Son, that he might become man, did vouchsafe to unite to his divine Person, a Rational soul and a humane body, which the Holy Ghost miraculously formed in the chaste bowels of the blessed Virgin Mary; and of her proper and pure blood: so that he was truly conceived in her, and truly born by her, without any prejudice to her Virginitie; O Jesu! the lover of Puritie, who chose the chastest woman of the World for your Mother: by the Immaculate Puritie of your Concepti-on, and Nativitie, give me the gift and grace of purity of Life and Conversation.

Suffered under Pontius Pilate, was Crucified, dead, and buried.

I Believe that the Son of God I ascended, I endured very severe Tortures in this humanitie for the Worlds Redemption.

that he was adjudged to die by the President Pilate : and that after his death he was buried and laid in a Sepulchre.

O Jesu ! the Redeemer of my Soul ! your death is the only hope of my Life ; be you graciously pleased to apply to me one single drop of your sacred Bloud, and I shall rest secure in this Life, and be happy for all Eternitie.

~~He descended into Hell, the third day he arose again from the Dead.~~

I Believe that in the death of my blessed Saviour, his Soul was really separated for a time from his Body, to descend into that part of Hell which was called Limbus Patrium, where all such souls as from the Worlds first beginning departed this life in a good estate, were till then detained : I believe that he delivered them from that Dungeon, and that upon the third day, his Soul returned to his buried Body, became reunited unto it, and raised it up to Life and Immortality.

O most glorious Soul of Christ my Saviour ! which thus mercifully visited the Patriarcha lying in the sad Prison of Limbus vouchsafe to give me also a gracious life, that whilst I live, I may only

and

and devoutly love and honour you : and when my Soul shall be called out of this imprisoning Body, it may be raised up to Contemplate, admire, and praise your greatness, goodness, and glorie, for all Eternity.

*He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.*

I Believe that Jesus my Redeemer, being by his own power resuscitated from death to life, ascended up to Heaven by his own strength, where he sits at the right hand of God his Father (to whom he is every way equal) as the chief of all the Blessed, full of glory, and felicity.

O Jesus, my Redeemer ! how worthy are you thus to triumph, to reign, to be exalted above all Creatures ! But O, forget not in the state of your greatness, the condition of your miserable Creature, bought with the price of your precious Blood ! O King of glory ! grant that all my thoughts, words, actions, and desires, may aim at nothing but your only honour.

From thence he shall come to judge the Quick and the Dead.

I Believe that Christ Jesus when he shall please to put a Period to time, and all sublunarie things will descend visibly from Heaven in his glorious Humanitie to judge all Mankind, both the good and the bad, and publickly to reward or punish every one according to their works.

Ah ! just Judge of all consciences ! what shall I then do, or what shall I answer, when you shall question me concerning my whole lives transactions ?

*I believe in the Holy Ghost.*

I Believe in the third Person of the sacred Trinity, the *Holy Ghost*, who joynly proceeds both from the Father and from the Son, and is to them equal in Greatnes, in Majestie in all things whatsoever.

O sacred Spirit ! the God of Infinite Love and Charitie ! breath upon my flinty heart, mollifie it into meeknes towards my Neighbour, and melt it into the sweet affections of your pure and perfect Love,

E Bo

I believe the Holy Catholick Church, the  
Communion of Saints.

I Believe the Catholick Church to be  
the only Church of Christ ; that it is  
holy, universal, apostolical, and infallible  
in things appertaining to Faith, and  
that in this Church there are found many  
pious Souls, pleasing to the divine  
Majesty, which mutually help each other  
by their prayers and good works ! O  
my Lord and my God ! I render you  
most humble and hearty thanks for having  
made me a child and member of  
this holy Church, in which I have so  
great hopes, and so many helps to save  
my soul : give me your grace ( good Jesus ! ) that I may improve this signal fa-  
vour, and persevere in this saving Faith,  
that from it I may pass to the clear visi-  
on of your prepared glory.

*The Forgiveness of Sins.*

I Believe that God is both able and  
willing to forgive me my Sins, and  
that he hath left power in his Church  
to remit them (be they never so heinous  
and enormous) and this especiallie by  
the Priests *absolution* in the Sacrament of

Penance. O God of Infinite goodness and mercy, let all Creatures Eternally praise and magnifie your sacred Name, for having given such power to men, and such comfort to poor sinners.

*The Resurrection of the Flesh.*

I Believe that the very body, in which my Soul now lives and breathes, and all humane bodies ( though after death they are reduced into dust in their graves ) shall at the end of the World, and at the great day of general Judgment, be raised to life, by Gods omnipotent command, and his Angels ministry to be then rejoyned to their same souls, and to live for evermore.

O Dread Sovereign, in whose hands are life and death, and to whose beck all things are obedient ; Ingrave deeplie in my heart and soul the hope of a happy Resurrection, that the horrour of this temporal dissolution, and death of my body, may not over-terrifie and dismay me.

*And life Everlasting, Amen.*

I Believe that the good shall live in Heavencie glory for all Eternities; and that

*Ch. 6. upon the Pater Noster.* 71

that the wicked shall live eternally in infernal torments. O good God I grant that I may so live in your grace during this my short Pilgrimage, that I may live with you in glorie, in your Eternal Paradise, Amen.

*Of the Pater Noster, or our Lords Prayer.  
The second part of the Rosary.*

The Pater Noster, is the Prayer which Our Lord Jesus taught his disciples, informing them from his own sacred mouth (and in them all Christians) how they should pray, and what they should beg daily of the divine Majestie.

It is the prime Exemplar of all Prayers, the Abridgement of the Gospel, the Summary of all our just and fitting petitions; and the absolute Form of imploring all such good things as we can expect and desire, and of deprecating all such bad things as we are to shun and avoid.

Finally, It is to be by so much the more zealously frequented, prized and reverenced before all other prayers whatsoever; by how much it excels them all in all sorts of prerogatives.

First, in Authority and dignity, being prescribed by Christ Jesus, the

*Wisdom it self, the Truth it self, the Divinity it self.*

2. In Brevity and facility; as embracing in few, easie, and intelligible words, all that can rightly be demanded of the Divine Majestie.

3. In virtue and efficacy; For how should our heavenly Father refuse to hear out petitions which are humbly presented to his Throne of Mercy in the express terms, and in obedience to the precept of his dearly beloved Son Christ Jesus.

*Affections contained in our Lord's Prayer*

1. **O**f a poor Pilgrim and Prodigal child, sighing after his Country, kindred, and Fathers house: *Our Father which art in Heaven*.

2. Of a Faithful servant, forgetting himself to procure his Masters honour: *Hallowed be thy Name*.

3. Of a loving Spouse; desiring the sweet presence, embraces, and enjoyment of her beloved Bridegroom: *Thy Kingdom come*.

4. Of a dutiful Son: conforming himself absolutely to his Fathers sacred will and pleasure: *Thy will be done in earth as it is in Heaven*.

5. Of a needy Beggar, asking alms at the door of the Divine Mercy :  
*Give us this day our daily bread.*

6. Of a guilty Prisoner, deeply indebted, ready to be condemned, and petitioning for pardon and remission :  
*And forgive us our trespasses, as we forgive them that trespass against us.*

7. Of a Blind and weak Traveller, imploring light and strength that he err not, fall not, faint not in his journey :  
*And lead us not into temptation.*

8. Of a soul Weary of all things which hinder her desired perfection, and craving to be freed from them :  
*But deliver us from evil.*

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*An Exercise upon our Lord's Prayer,  
Dilated with Acts and Affections.*

**i. Our Father which art in Heaven,**

*Adoration and acknowledgement.*

**O** Heavenly Father ! I no sooner had a Being, but I see the effects of your paternal Bountie, inflowing upon me all things necessary for my preservation, even to this present instant.

Wisdom it self, the Truth it self, the Divinity it self.

2. In Brevity and facility; as embracing in few, easie, and intelligible words, all that can rightly be demanded of the Divine Majestie.

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*An Exercise upon our Lords Prayer,  
Dilated with Acts and Affections.*

I. Our Father which art in Heaven,

*Adoration and acknowledgement.*

**O** Heavenly Father ! I no sooner had a Being, but I see the effects of your paternal Bountie, inflowing upon me all things necessary for my preservation, even to this present instant, which

which I appear before your dread Majeſty to adore you, praise you, and implore your Mercy.

I humbly acknowledge my own Ingratitude, Rebellion, Disobediences; all which notwithstanding, you have still continued the affection of a tender Father towards me, in cherishing me, comforting me, correcting me, pardoning me, protecting me, and treating me not as a Faytour, a Prodigal, a Slave, but as one of your dearly beloved Children.

Wherefore I adore you as my Sovereign Lord God, and I honour you, as my heavenly Father, and I praise you, as my powerful Creator, and I love you, as my merciful Preserver; and I promise for the future to obey you more punctually, to serve you more faithfully, to praise you more fervently, and to procure the dilatation of your divine honour and glorie more zealously upon all occasions, with a sincere, filial and cordial affection.

Hallowed be thy Name,

A desire of true light.

O what a Father! How full of pity, patience, compassion, to have so long un-  
dutiful

shewed the undutifulness, irreverence, insolencie of an ill behaved, uncivil, unnatural child ! who instead of procuring the sanctification of your sacred Name in all your creatures, and the exaltation of your honour in all his actions, hath still continued to dishonour your Majestie, to disedifie his Neighbour, to mis-use your gifts, graces, and mercies ; and to defile his heart and soul with all sorts of sins and impieties.

Grant, O Father of Light and Love ! that I may have a clear sight and lively apprehension of your affection, and my obligation : that truly considering your mercy, and my own misery, I may relie confidently upon that, and rise speedily out of this : so recovering your favour and friendship and eternally sanctifying, praising, and magnifying your sacred Name and Majestie.

3: Thy Kingdom come.

Sorrow for our Sins, and longing for Heaven

vene

I freely confess, O Father of Mercies and King of Majestie ! that my own wilfulness and disobedience hath continually depriv'd me of a Childs end

and quality; Permit me therefore to present my self before you as a poor bond-slave, or at least as the *Prodigal Child* with tears in my eyes, sighs in my heart, and this humble petition in my mouth.

Father! I have offended against Heaven, and before you: I have dissipated all the graces you so lovingly and liberally gave me, and forfeiting my whole freedom, am become the absolute slave of sensuality, vanity, impiety, which now over-rule me, reign within me, and render me a rebel against your divine Majestie.

Mercie, O most compassionate Father! Destroy this Kingdom of Sin and Satan, and Establish yours in my soul! Live Lord Jesu in my heart! I will have no other King but him.

Deprive me not (Dear Father!) of that happy inheritance, which your Son my Saviour hath purchased for me with the price of his precious blood; but mercifully grant that your glorious Kingdom may come to be my lot and portion, at my departure out of this place of banishment; that I may there contemplate, praise, and love you for evermore.

+ + + + +

Thy will be done in Earth as it  
is in Heaven.

*Specious Purpose and Resolution of self-denial.*

I Desire no longer, O Eternal Father  
to follow my irregular appetites, and  
to march under the Banner of my own  
will and opinion, which are the foun-  
tains of all my defects, disloyalties, trans-  
gressions: No Lord! For your love, I  
utterly renounce them with all possible  
horror and hatred.

All my will, and wish is, that your  
sacred will may be accomplished in me  
upon Earth, in Heaven, in all things  
whatsoever, purely, perfectly, eternally;  
for all your Ordinances are full of Ju-  
stice and equity; I adore them all; I  
embrace them all; I submit to them all.

Thrice happy those souls which are  
truly conformable to you, which in-  
cessantly contemplate you, which un-  
weariedly follow you, which faithfully  
serve you, and perpetually praise you.

Glory be to God on high! ho u m o  
eternal God be exalted, debon  
eternal will be done in all the world. Amen.

## 5. Give us this day our daily Bread.

*Petition for a supply of our Necessities.*

IT is the property of *Children* oppressed with hunger, to address themselves to their *Parents* with tears and cries, to move them to compassion: Behold here your poor Child, O loving and liberal Lord God! exurberantly labouring with spiritual thirst and hunger, exceedingly wearied in the world's service: you are my Father, my Feeder, my daily Bread. And it is you only who are capable to satisfy my hunger, quench my thirst, comfort me in this my calamitous condition: All *Creatures* are but small *Cromps*, falling from your Royal table.

O how sweet and savory is the *Bread* of tears, and the *Water* of contrition to a truly Penitent, Conscrite, Converted Soul! Your sugared words (O Lord!) and your celestial inspirations are the most delicious *Lavice*, and the participation of your most precious Body and Blood, *hereditarily Bread!*

O my God! Let not the afflictions of temporal life, deprive me of your *Immanence*; nor let any earthly joys, sorrows and afflictions affect me.

goods shak up the memorie and gulf  
of those better goods you have promis-  
ed and prepared for me in Heaven.

But let my dailie Exercise be to fam-  
fle your holie Name ; Let the inter-  
nal feeling of your Kingdom of Love in  
my soule be my only pleasure, palace, and  
Paradise ; and let the accomplishment  
of your sacred Will be my dailie Bread  
and sustenance, during the space of this  
my Pilgrimage. But alas !

5. Forgive us our trespasses, as we  
forgive them that trespass against  
us.

Reflection upon our Impieties, and Suppli-  
cation for pardon.

**V**hen I consider, O Father of in-  
finite Clemencie ! not only my  
life past, but even my present condition [  
not only all my ignorances and innume-  
rable offences, but even my dailie and di-  
bonial imperfections, negligences, ini-  
quities, to wit,

My time still lost either in doing  
nothing or in doing wrong, or in doing  
right unwillingly, or with a bad  
beginning and voluntarie com-

30 An Exercise ! See  
placencies in thought against Charity,  
Charitie, Humilitie.]

3. My continued Resistencie, contum-  
fation, hinderance of your holy Spirit  
in my self or others.

4. My Irreverence, Indevotion, Te-  
piditie in my prayers, recollections, spi-  
ritual Exercises.

5. My Excesses of Tongue, Eyes, Ears,  
and all my senses, as well in respect of  
your divine Majestie; as my neighbour,  
and my self.

When ( I say ) I seriously reflect upon  
these and the rest of my manifold  
transgressions, I find my self so deeply  
indebted, that I should undoubtedly  
turn Bankrupt, did not your fatherly  
goodness, and my dear Redemeer  
boundless mercie and merits give me  
hope, comfort, and encouragement :

For, O my God ! In what large  
sum do I stand ingaged to your sacred  
Justice.

1. I owe thanks for so many signal  
Benefits.

2. I owe Contrition for so many com-  
mitted Crimes.

3. I owe love; for love; my life from  
your Sonne death; my whole selfe  
you have given, and require no more.

And yet, insensible wretch that I am I  
I pay none of these just debts, but daily  
increase my obligations by my dailie In-  
gratitude.

What other course then can I now  
take, but humblie to cry out, *Dimitte  
mihi; Pardon your prodigal Child* (O  
compassionate Father!) for the love of  
your dear Son Christ Jesus? He is my  
suretie, and he hath satisfied for my  
debts, even according to the severe rig-  
our of your divine Justice, whose least  
drop of blood is abundantie sufficient  
to expiate the whole world's impic-  
tions.

If therefore my own guilt thuts up  
my mouth, and your Mercie gate: yet  
his sacred blood will be my Key to open  
both the one and the other. Pardon me  
then? O my pious Father! for your  
Crucified Jesus sake, as I for the love of  
him, do most heartlie, heartlie, and ho-  
nestlie pardon all them who have injur-  
ed, wronged, and offended me in any  
thing whatsoever.

Spide om tlicd bladet yout si tæg-  
tæg. Prolæg. en. 3. type A. 1. 1.  
Aont. c. 2. com. bætum. A. 1. 1.  
Nig. co. plicetac. mælum. 1. 2. de. 2. 2.  
1. 2. 2.

9. And lead us not into temptation.

*Recourse to the divine Protection.*

Worke I. out of the Psalms.

I Am dry and nigh, ( O most Potent  
And Father and Protector ! ) assaulcted  
With an infinite number of Errors  
Which incessantly seek my utter ruine  
And destruiction : The flesh charmes me,  
The world enchantes me, the Devil chasme  
Me, and every thing deceiptfull object  
Of temptation oppresse me. Sdij. 51.

Ah ! How shall poor I conquer such  
powerful champions ? I find no other  
means, than to make my address to  
you. ( My all-powerful Father ! ) humbly  
to styrke my self under the  
wings of your paternal Protection.

Not alone, methinks, is my heartie, that  
feall farrlie full without the support of  
your Grace ; but being farr, I shall be un-  
able to styrke without the help of your  
strength ; being raised up, I cannot hope  
to keepe me without the continuall  
Course of your assistance.

Serue me then under your hand,  
And protect me as the  
Angel of your hand, and sent  
Me to you to keepe me from the dama-

of Sin, from the dangers of my Adver-  
saries, from the dismal sleep of sudden  
and unprovided death, from all that is  
any way displeasing to your divine will  
and liking. *It isb vte mōgāid egoribz*

*O ſeñt abloq l. Jezu, neđw, zas*  
*vbiš 8. But deliver us from evil, vni-*  
*ličnijiv i tvoj rođu vtm O I duće*  
*Amen. In perfec̄ion, feničion, xam.*

*Saints vobas oživit, io Jezu*  
*V. Hen(O Father of Glorie) shall*  
*Ibe freed from sin, from Sin-  
lorn, from my self, from al that hindars*  
*the comyng of your Kingdome; vni-*

*O Kingdom of Peace, Kingdom of  
love, Kingdom of all deouable felicitie.  
There it is / O Father I thank you, I shall*  
*glorifie your Name, that I shall perform your*  
*w. pately, perfectly, eternallie.*

*There I shall no longer beg of you*  
*my daily Bread, but remain abundantly*  
*satiated, with the light of your blessed*  
*face, and the fruitiou of your beatifying*

*glorie, notho on ei sij.*  
*There my Dobs will be helpeid, my*  
*sins pardoned; my foul glorified.*

*There will be neither Temptation,*  
*nor any yachet error, or fal-  
lacy, nor of sin, nor all transgression,  
nor informacie all perdition, but*  
*all therby lowing. Amen.*

Soul ! There is thy home and Country, there lies thy portion and patrimony.

*Hymn.* O Jerusalem, my dear Country, my delicious Kingdom, my desired Inheritance, when shall I possess thee ? O sweet Father ! when shall I sincerely love you ! O my poor Soul ! when shall I see thee free from stains and blemishes, full of purity and perfection ?

Let's yield, let's yield to our good Father : Let's promptly submit to all his precepts, and Ordinances ; Let's serve him with a filial reverence, obedience, confidence : that we may here feel the effects of his Grace, and hereafter enjoy the privileges of his Glory.

### *Of the Ave Marie, or, Angelical Salutation.*

#### *The third part of the Rosary.*

**T**HERE is no question amongst all faithful Christians ; but that the Pater and Ave are the two most excellent Prayers we have ( as St. Thomas largely proves ) and consequently that they are of greatest efficacy to obtain what we want and desire : The former delivered and dictated by

divine Mouth of God's own Son our Redeemer Christ Jesus: The other, being pronounced by an Archangel, sent Ambassador from the sacred Trinity to Her who was chosen out amongst all women, to be the worthy Mother of the second divine Person, the Word Eternal. And who can doubt, but that God himself is also the Author of this *Salutation*, and that he put this lesson into his Legate's mouth, whom surely he sent well instructed in all things which might concern his weighty Embassy?

Let us therefore briefly declare the use and scope of this short, sweet, and mysterious *Salutation* and *Prayer*; and afterwards dilate it with Acts and Affections; that it being so often to be repeated in the recital of the *Rosary*, may give more gusto to their devotion, who will sometimes take the time and leisure to ruminate upon it more diligently.

There is surely nothing more befitting a faithful Christian, than a frequent Reflexion upon his *Redemption*; And since the *Incarnation* of God's Son in the sacred Virgin's womb, is the chief Mystery thereof, we must needs conclude, That it is an office of Picry importunate ful to the divine Majesty, to revolve often those very words, whereby so great

Mystery (so long expected, so ardently desired, so zealously begg'd by the holy people of all precedene ages) was first announced to mankind ; especially it being directly intended, as a thankful and dutiful commemoration of the signal benefit of our Redemption, and our Saviour's Incarnation.

The *Ave Maria* (says our devout St. Bernard) is of such power and excellency, That it causes Heaven to smile, the Angels to be glad, the Devils to flee away, and Hell to fear and tremble, as often as it is reverently recited.

After whom, said another of the R. Virgin's Missions Alanus, The *Ave Maria* is a prayer noble in words but large in Mysteries ; it is short in discourse, but sublime in sense and verme ; it is sweet above honey, and precious beyond the purest gold.

Listen sates he, with admiration to what I shall here tell, O you true Lovers of Mary's name and honour.

All Heaven rejoyceth, and the whole Earth is astounded, when I say *Ave Maria*.

Gather amidst, (and Hell trembles), when I say *Ave Maria*.

The world becomes contemptible, and my dearest makes into inward joy.

ons, when I say *Ave Maria.* All fear is banished, and the Flesh is conquered, when I say *Ave Maria.*

Devotion arises, compunction increases, when I say, *Ave Maria.*  
Faith is strengthened, Hope redoubled,  
Charity enflamed, comfort renewed, the  
Spirit recreated, when I say *Ave Maria.*

This *Angelic Salutation* may be said to have three parts, as it hath three Authors, though all inspired from God, the Prime Author, and Origin thereof.

The First part; (*Hail Mary full of grace, our Lord is with thee, blessed art thou amongst women*) was delivered by the Angel Gabriel, as it is recorded in the 2. chap. of St. Luke, verse 28.

The second part; (*and blessed is the fruit of thy womb, Jesus!*) was pronounced by St. Elizabeth the holy Baptists Mother, Luke 1. verse 42.

The third part; (*Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death*) was added by the Catholick Church, in the general Council of Ephesus, and recommended to the use of all Christians, in opposition of Nestor, and other heretics, y<sup>t</sup>he denied the blessed Virgin to be Gods Mother.

The first and second part of this Salutation were frequently made use of,

28. An Explication Soc. 6.  
even from the first Infancy of Christianity, (as appears by the Liturgy of St. James, receiv'd in the sixth general Council, and the third part ever since the general Council of Ephesus,

The affections contain'd in the Hail Mary, or Angelicall Salvation,

1. Of Congratulation, *Hail Mary.*
2. Of Exaltation, *Full of Grace.*
3. Of Admiration, *our Lord is wondrous.*
4. Of Benediction, *Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus!*

Whereby we bless and praise both the Mother and the Son, we beg both their blessings, and desire all creatures to bless, praise and honour them both.

5. Of Invocation and Petition, founded upon her Power, she being Gods Mother; *Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.*
- An Explication of the Hail Mary, or the Angelicall Salvation.*
- Hail Mary, full of grace, the Lord is with thee.*
- That as, be you glad, joyful, secure and happy, in being made the prime instrument*

Instrument of Gods providence and mercy, in order to our Redempcion, and to the changing of our Mother Eves hereditary curse into a happy blessing for all succeeding generations.

Mary.

Is the proper name of the glorious Mother of Jesus, signifying, Lady and Star of the Sea.

Full of grace.

As being full of God, by her special privilege of conceiving the Word Eternal, and consequently full of all virtue, goodness, and perfection whatsoever.

Our Lord is with thee.

For God the Father in a most singular manner over-shadowed her, God the Holy Ghost most abundantly came upon her, and God the Son, most wonderfully became man within her.

The Father was with her, as with his Daughter: the Son was with her, as with his Mother: the Holy Ghost was with her, as with his dearly beloved Spouse, and choycest Tabernacle.

Blessed

*Blessed art thou amongst Women,*

That is, over, above, and beyond all women, because a Mother and a Virgin: the Mother of God, which is above all other humane Titles, and yet a perpetual Virgin, a priviledge which never any other creature did, or shall possesse.

*And blessed is the fruit of thy womb, Jesus,*

Who remaining perfect God, evermore blessed in his divine Person, became perfect man in her sacred womb, to whom we give all possible praise, homage, and gratitude, for all that we have and are, and especially for this his cloathing himself with our humane nature in her, whereby he truly becomes our Brother, and provides her for our powerful Mother,

*Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.*

We make to her our humble addresses in all our pressing necessities, that by Her we may receive what we want, by whom we receiv'd the Author himself of all goodness.

AN EXERCISE UPON THE AVE MARY, DI-  
LATED WITH ALBS, &c.

HAIL MARY.

All Hail ! the most holy, excellent,  
and admirable of all pure creatures !  
Princes of Heaven and Earth ! Queen  
of Men and Angels ! I desire now to  
salute you with the reverence of the  
Archangel Gabriel, with the affection of  
St. Elizabeth, with the devotion of the  
holy Church, and with all such honour  
as is due to Gods sacred Mother.

I salute you, admire you, congratulate  
you, O amiable Virgin-Mother Mary !  
as the chief instrument of our Redemp-  
tion, the prime Ornament of Paradise,  
the singular Glory of humaine nature, and  
the bright Star shining unto us by your  
exemplary Virtues, and directing us by  
your powerful assistance in this sea of  
miseries, and place of Pilgrimage.

I salute you, O most sacred, pure and  
perfect Virgin-Mother ! as full of Grace  
from the first instant of your immaculate  
Conception : full of sanctity, during the  
whole

whole course of your unspotted life upon earth: full of glory in the happy state of your Eternity in Heaven.

O most Powerful, and most Compassionate Virgin-Mother! out of this your plenitude of grace, virtue, sanctity, and perfection, impart what you see wanting to my poor needy, and naked Soul.

*Our Lord is with thee,*

**Our Lord God, was, is, and will be evermore with you, O Virgin-Mother!** and you are, and always shall be with him: He was with you upon Earth, in your womb, in your arms, at your breasts: He is with you in Heaven, by his beatifying presence, he will be there still with you, bestowing on you a continued Eternity of glory.

O most unspotted Temple of the sacred Trinity! by this your perpetual and perfect union with the Divinity, obtain for me that I may pass on this my Pilgrimage in the daily exercise, and reflection upon the divine presence, to the end I may with you be perpetually united to him hereafter in his happy Paradise.

*Blessed*

Blessed are thou amongst women:  
And blessed I call thee whom I bode.

O Mary! the only Mother amongst  
all Virgins!

O Mary! the only Virgin amongst all  
Mothers: you conceiv'd without Sin,  
brought forth without sorrow, liv'd  
without blemish; and after your death  
were translated to Eternal glory, with-  
out the least touch of corruption; there-  
fore blessed are you above all women, who  
were totally exempted from the com-  
mon curies of all other women.

You bore him in your womb, who  
bears up the whole world: you infolded  
him in your arms, who encompasses the  
spacious frame of the vast Universe: you  
nourish'd him with your breast-milk,  
who gives Being, life, food to all Cre-  
tures. Finally, you were, and are Gods  
Mother: in which miraculous word is  
included all the privileges and perfe-  
ctions, which can possibly befall a crea-  
ture; and therefore you are justly stol'd,  
and shall be so esteem'd by all succeed-  
ing generations, the most blessed of all  
mankind: O blessed Mary, the Para-  
gon of all Mothers, the Crown of all  
Virgins, the joy of all the Saints, the  
best and most accomplished of all Gods  
Creatures!

Creatures ! by these and all other your  
numberless Benedictions, avert from me  
those maledictions which I have de-  
servedly incurred by my enormous sins and  
transgressions.

*And blessed is the fruit of thy womb, Jesus.*

O Jesus ! the sacred fruit of Mary's  
virginal body ! be your Name and Ma-  
jesty eternally blessed by all creatures in  
Heaven and upon Earth.

Blessed be your divine Person, which  
you thus vouchsafed to unite unto a hu-  
mane body and soul for the World's Sal-  
vation.

Blessed be your Will, which was thus  
inflam'd with the love of lost Mankind.

Blessed be your Memory, which man-  
ifestly reflected upon us miserable and  
sinful creatures.

Blessed be your Understanding, your  
Wisdom, your Power, your Providence,  
and all your ineffable attributes, which  
found out such an efficacious way to  
win us to your self, and wed us to your  
sweet affection and friendship.

O Amiable Jesus ! the Ornament of  
the Universe, the Beauty of Heaven, the  
Glory of Mankind ; Be you blessed in  
each member, part and particle of your  
most

most pure, immaculate, virginal Body, which you expos'd to such cruel torments for our Redemption.

By these and all other the infinite blessings which are in you, and belong to you: (sweet Jesus!) bestow on me the blessing of your grace in this my lives pilgrimage, and of your glory in your Eterial Paradise.

Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.

O blessed Mother of blessed Jesus! I despise not them for whom the dear Son of your womb, disdain'd not to die upon the Cross: but in your tender pity and compassion succour the miserable, encourage the weaklings, comfort the afflicted, and let all such feel the happy effects of your helping assistance, as have recourse to your powerful Prayers and Pardonage.

We beseech you, O glorious Mother! by all the greatnesses which God hath given you, by the glorious Name of Mary, and Title of Gods Mother, wherewith he hath honoured you, by the singular love he bore you upon Earth, and the supereminent glory where-

wherewith he hath crown'd you Queen of Heaven; Pray now for us, that we may pass on the short remainder of our lives Pilgrimage in his grace and favour; and when Death shall summon us to depart out of this miserable World; Then, O then (most charitable Mother!) chiefly assist, encourage, and strengthen us, your poor children, and conduct our Souls to the happy mansions which your divine Son, our dear Redeemer, hath before all time prepar'd for them in his Heavenly Kingdom, where with you (O most glorious Queen-Mother!) they shall see him, enjoy him, and be united to him for all Eternity.

If we would thus devoutly reflect sometimes upon these or the like mystical senses, and raise up our Souls to such like affections, when we recite these divine forms of Prayer, we should probably reap more Spiritual profit by their frequent repetition.

But we therefore take little or no gulf in these and other pious Exercises, and make small progress in perfection, because we commonly content ourselves with the bark and bare outside of the words, and seldom or never penetrate into their inward meaning.

## SECTION VII.

### *The manner how to recite the Rosary.*

1. IN the first place you are to settle your self reverentlie in the *divine presence*, and (seriously recollecting your senses) to cast off all evagations of mind, and extroversions, ( which is the general preparation to all Prayer.)

2. To the end your *understanding* and *will* ( both which concur in all well-ordered Prayer and Meditation ) may be profitably employed ; you may please to remember these two Rules,

The *First Rule* ( which concerns the action of your understanding ) is, *To represent before the Eyes of your Soul that mystery, whereon you are to meditate, as even then acted in your presence.*

As for Example, The mysterie whereupon you intend to make your meditation, is, *The Nativitie of our Saviour.* Imagine your self standing in a private corner of the poor Bethlehem Stable, beholding, hearing, and admiring all that there passed in that sacred night : run over in your mind the condition of the

place, and the circumstances of the Persons, and think what were their thoughts, affections, words, actions: above all consider who it was, that appeared to the World in this mean equipage: to wit, the Son of God, the King of Glorie, the Monarch of the whole Universe: then ponder his love to mankind in general, and to your self in particular, &c.

The second Rule (which concerns the action of your will) is, That you pass speedily from speculative discourses to devout affections, and self reflections. As for example, had you been in the Bethlehem stable aforesaid, how diligentlie would you have employed your self in the service of little Jesus, and his loving Mother? How willinglie would you have picked up sticks, made a fire, ayred his swaths, and fetched or carried whatsoever might have been useful for their solace and succour, &c.

Such like reflections will raise enflamed desires, and firm resolutions in your soul, of better loving and serving both the Son and Mother for the future, and of suffering for his sake, who suffered so much for yours, &c.

And in some such manner you may conclude each mystery by some particular resolution drawn from the subject.

of the meditation) either of correcting such an imperfection, or of exercising such a virtue: and assure your self, that if you presently apply your self to the practice of such well made resolutions, (humbly imploring the divine assistance therein by the blessed Virgins Intercession:) you shall find it a most speedy and efficacious means to the amendment of your life, the extirpation of vice, the implanting of virtue; and finally much conduced to your general advancement in all sorts of spiritual Perfections.

3. You may also represent to your self the sacred Virgin:

Sometimes as sitting or kneeling in her silent and solitarie retreat, and attentively listening to the Angel Gabriel's Salutation and Embassy.

Other times, as intolling gentle her sweet Infant Jesus in her sacred arms, embracing him tenderlie in her bosome, suckling him lovinglie at her breasts, watching him carefullie with her eyes, cherishing him affectionatlie with her kisses, contemplating him devoutly with her heart.

Other times as painfullie waiting on him from place to place in the time of his Passion, sorrowfullie standing by him at the foot of his Cross, chearfullie re-

joying with him at his *Resurrection*.

Other times, as gloriously reigning in Heaven, mercifully vouchsafing to hearken to our prayers, and piontly presenting them to her Son.

Or otherwise according to the several mysteries, and suitably to each ones gust and devotion.

4. You are also here to be exhorted to propose to your self the cause ( whether common or particular ) which moves you now to the recital of the Rosary: As for example, I intend now to praise my Lord God for the benefit of my Creation, Redemption, Vocation, &c. Or in the honour of my Saviours sacred Nativitie, bitter Passion, glorious Resurrection, admirable Ascension &c, Or in the honour of the blessed Virgins Annunciation, Visitation, Assumption, Coronation, &c. Or I intend to render thanks to my Creator for such a particular favour as for mine own, or my friends Conversion, delivery from danger, &c. or any other private or publick benefit. Or, I intend to implore the divine assistance for the overcoming of such a Temptation, extirpating such a vice, obtaining such a virtue. Or, For a good cause in such an office. Or, that I may make such a proper preparation for my death.

Sec. 7, to recite the Rosary. 101

Consider therefore briefly at the beginning of your prayers; what it is that you chiefly intend: and if it be any temporal or worldly benefit which you desire to obtain, be sure you demand it not absolutely, but only conditionally, as thus: If it please the divine Majestie, and that it is for my good and his glory: I humbly beg a happy end of such a Law-suit: success in such a journey, prosperity in such an undertaking, &c.

3. Then taking your *Bedes* in hand, or having this your Book open before you: begin your *Rosary* with the sign of the Cross: saying, In the name of the Father, and of the Son, and of the Holy Ghost,

Amen.

6. Then adding this Preparatorie Prayer of the Church, Aperi Domine os meum, &c.

O Lord! Open my mouth to bless your holy name, purge my heart from all vain, wicked, and wandering thoughts: enlighten my understanding, and inflame my affections: that (reciting this Rosary, with due reverence, attention, and devotion,) .

1. For the increase of your honour and glory.

2. For the Exaltation of the Catholic Church.

3. For the Prosperitie of the said  
Apostolick.

4. For the peace of all Christian  
Princes.

5. For the re-union of Schismaticks.

6. For the Conversion of Hereticks.

7. For the Correction of Sinners.

8. For the Consolation of the affi-  
cted both living and departed.

9. For the preservation of our So-  
veraign, Queen Catherine, and all the  
devout Rosarists of this holy Confrater-  
nity; I may be graciously heard by your  
divine Majesty: through the merits of  
your Son, our Lord and Saviour Christ  
Jesus.

7. Then making a Profession of your  
Faith, with heart and mouth, say,

I believe in God the Father Almigh-  
tie Creator of Heaven and Earth, &c.

8. After your Creed recite thrice your  
Hail Mary, upon the three grains which  
are commonly placed at the bread of your  
Rosary, saluting the blessed Virgin in her  
name of her three singular Privileges,

1. The Daughter of the  
Eternal Father;

2. The Mother of the  
Eternal Son;

3. The Sposse of the  
Holy Ghost.

9. Then

9. Then reflecting upon the first mystery: say, Our Father, and ten Hail Marys, and so pass on to the second, and thence of the Decades, according to the order hereafter described: and in the end of every Decade you are to say, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, World without end, Amen.

Then recite these Verses devoutly.

These Prayers Angelical with bended knee,  
We offer holy Virgin up to thee;  
Steer us a prosperous course while here  
we tarry.  
And in deaths Pangs assist us blessed  
Mary.

Remember Virgin that no Age hath  
known,  
Any by thee deserted, that has flown  
To thy Protection, or implored thy Aid,  
By which encouragement, most sacred  
Maid,

Mother of Virgins, I to thee repair,  
And for thy help address my humble  
Prayer,

Mother of God! desert me not, but  
beaz,

And listen to me with a gracious ear.

10. And having compleated the Recital of your Rosary, conclude with the repeated Creed and sign of the Cross: (so ending where you began) which is both the ancient, and a most laudable custome,

After all, add this Prayer of the Church, to obtain the remission of all the negligences committed in your Prayers.

*Sacrosancta & Individua Trinitas  
et c. &c.*

To the sacred and undivided Trinitie, to the blessed Humanite of our crucified Lord Jesus, to the fruitful integrtie of the most glorious Virgin Mary, and to all the Saints universally be ascribed all praise, honour, and glory, from all creatures for evermore; and to us be granted (by Gods Mercy) the Remiss of all our Sins.

And likewise, ever blessed be the Bowels of the Virgin Mary, which bore the Eternal Fathers Son: and blessed be the Breasts which suckled Christ our Lord; Amen.

Many of the people who have been  
in the service of the United States  
have been given preference in  
the employment of the government.

and you can still buy it on radioM.

SECT.

## SECTION VIII.

*An Explication of the formal parts of  
the Rosary;*

**VV**Hich are the fifteen Mysteries answering to the fifteen Decades, or Tens of the sacred *Rosary*; and here set down in that direct order which ought to be observ'd in meditating upon them: which is, First to begin with the five joyful mysteries. Secondly, to proceed to the five Dolorous. Thirdly, to conclude with the five Glorious; for according to this order they were accomplish'd in the Persons of our Saviour Christ, and his blessed Mother.

The five joyful Mysteries, (so called, for that they contain the chief joys which the sacred Virgin-Mother felt concerning her Son Christ's humane nature;) Are,

1. The Annunciation of Christ's Incarnation, by the Archangel *Gabriel*, *Luke 1.*
2. The Visitation which the B. Virgin made to her Cousin St. *Elizabeth*, *Luke 1.*
3. The

3. The Nativitie of our Lord Jesus Christ, *Luke 2.*

4. The Oblation and Presentation of our Saviour Christ to his Eternal Father in the Temple; and the Purification of his B. Mother, *Luke 2.*

5. The finding of Christ in the Temple, disputing with the Doctors, when he was twelve years old.

The five dolorous mysteries (so called, for that they contain the chief sorrows which Christ our Redeemer felt in his bitter Passion;) Are,

1. The bloudy Agonie of Christ, whilst he was at his Prayers in the garden, *Matt. 26.*

2. His most cruel Flagellation, or whipping at the Pillar, *John 19.*

3. The crowning of his Head with thorns, *Mat. 27.*

4. The carrying of his Cross to mount Calvary, *John 19.*

5. His crucifixion and death upon the Cross, *John 19. Luke 23. Mark 15. Mat. 27.*

The five glorious mysteries, (so called, for that they contain the chief glories which befel our Saviour Christ and his sacred Mother,) Are,

1. The Resurrection of our Lord Jesus, *Mark 16.*

2. His

2. His Ascension into Heaven, *Mar. 16.*
3. His sending down the Holy Ghost  
to his Church, *Acts 2.*
4. The Assumption of the B. Virgin  
Mary up to Heaven.

5. The Coronation of the B. Virgin  
in Heaven.

Which fifteen Mysteries are briefly  
comprehended in three Verses.

She's told, She visits, He's born, offe-  
red and found.

He prays, is whipp'd, is crown'd, car-  
ries, is kill'd.

Rises, Ascends, sends down : she dies,  
is crown'd.

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## SECTION IX.

### *A Practical way to say the Rosary.*

*The 1. Part, containing the five  
joyful mysteries.*

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The first Joyful Mystery, Towit,  
The Annunciation.

[She's Told.]

Under this one notion, are compre-  
hended many particular joys, where-  
with

with the sacred Virgins soul was replenished, upon the happy news brought down to her from heaven, of the Eternal Word's Incarnation in her womb; which we shall (both here and in the following mysteries) reduce to ten heads, according to the number of Angelical salutations, recited in each Decad; that so the pious Rosarist may entertain his devotion by mentally ruminating upon one, or more, or all of them, as his leisure shall permit, and his zeal suggest unto him: Thus,

*In the name of the Father, &c.*

*O Lord open my mouth, &c.*

*I believe in God, &c.* with three times  
*Hail Mary.*

*Our Father &c.*

Then he may consider the joy of the  
B. Virgins heart.

1. At her eternal pre-election; that  
she amongst all women, should be chosen  
to be the Mother of Gods son, &c.

*Hail Mary.*

2. At her singular benediction, *Blessed art thou, &c.* (said the Archangel,) *Luke 1.*

*Hail Mary.*

3. At the separation of mankind,  
whereunto she was made instrumental.

*Hail Mary.*

4. At

4. At the Angelical salutation; That  
she should be thus particularly and ho-  
mitably saluted by such an Ambassador.

*Hail Mary.*

5. At the Angelical Consolation, Fear  
nothing, O Mary, Luke 2.

*Hail Mary.*

6. At the Angelical Revelation, Be-  
hold thou shalt conceive, &c.

*Hail Mary.*

7. At the Angelical Instruction, How  
can this be? The Holy Ghost shall descend  
upon thee, &c.

*Hail Mary.*

8. At her being with child of the  
Word Incarnate.

*Hail Mary.*

9. At the manner of her conceiving;  
without the knowledge of man, &c.

*Hail Mary.*

10. At her marriage with St Joseph.

*Hail Mary.*

Glory be to the Father, &c.

These Praiers Angelical, &c.

The second joyful Mystery; To  
wit, The Visitation.

[She Visits.]

Our Father, &c.

The B. Virgin exceedingly rejoiced.

I. At

1. At the consideration of Gods wonderful works now revealed unto her by this Heavenly messenger.

*Hail Mary.*

2. At the Inhabitation of God within her.

*Hail Mary.*

3. At her perfect Sanctification.

*Hail Mary.*

4. At her singular Illustration both in soul and body.

*Hail Mary.*

5. At her journey into Judea.

*Hail Mary.*

6. At the carriage of Christ in her womb.

*Hail Mary.*

7. At the blessing of Elizabeth.

*Hail Mary.*

8. At her conjoyn'd Virginity and Maternity.

*Hail Mary.*

9. At the overflowing of her Grace into St. John, Elizabeth, and Zachary.

*Hail Mary.*

10. At the many miracles accompanying and following this Visitation.

*Hail Mary.*

*Glory be to the Father, &c.*

*These Prayers Angelical, &c.*

*This*

by the third joyful Mystery; To wit,  
the Nativity of our Lord Jesus:  
[He's Born.]

*Our Father, &c.*  
The B. Virgin exceedingly rejoiced.

1. At the first sight of her new born  
Jesus.

*Hail Mary.*

2. At her preserv'd Virginity.

*Hail Mary.*

3. At her bringing forth without pain.

*Hail Mary.*

4. At the Angelical Jubilation.

*Hail Mary.*

5. At the vision of the divine Essence.

*Hail Mary.*

6. At the many benefits bestowed on  
Man-kind by her Sons Birth.

*Hail Mary.*

7. At the multitude of miracles  
wrought then for his manifestation to  
the World.

*Hail Mary.*

8. At the Adoration of the Wise-

*Hail Mary.*

9. At their mystical offerings.

*Hail Mary.*

ic. At

10. At the Vocation, Conversion,  
and Salvation of the Gentiles.

*Hail Mary.*

*Glory be to the Father, &c.*

These Prayers Angelical, &c.

The fourth joyful Mystery; To  
wit, His Oblation.

[Offer'd.]

*Our Father, &c.*

The B. Virgin exceedingly rejoiced.

1. At the carriage of her sweet Son  
Jesus, from Bethlehem to Jerusalem.

*Hail Mary.*

2. At the compleating of former Pro-  
phecies.

*Hail Mary.*

3. At the offering up of her Son.

*Hail Mary.*

4. At her exemption from the Law  
of Purification.

*Hail Mary.*

5. At the instruction and example of  
her Sons Humility and Obedience.

*Hail Mary.*

6. At the wonderful Manifestation  
and revelation of her Son; To wit,  
Not only to St. Joseph, St. Zachary, St.

Elizabeth

Elizabeth

Oct. 9. joyful Mystery. 113

Elizabeth, the Shepherds, and the Kings;  
but now also to St. Simeon and St. Anne  
in the Temple.

Hail Mary.

7. At Venerable Simeons receiving  
her Son into his arms.

Hail Mary.

8. At the Blessing of Simeon.

Hail Mary.

9. At the like Devotion, Jubilation,  
and Illumination of St. Anne.

Hail Mary.

10. At the signification and fruit of  
this Oblation.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fifth joyful Mystery; To wit,  
The finding of Christ in the  
Temple.

[And Found.]

Our Father, &c.

The B. Virgin-Mother exceedingly  
enjoyed,

1. At the sight of her now found Son.

Hail Mary.

2. At the hearing of his Learning and  
Wisdom.

Hail Mary.

I

3. At

114 The 5. joyful Mystery. Sept. 9.

3. At the fulfilling of that Prophetical saying, *I Wisdom dwell with Counsel, and am present amongst learned cogitations.*

Hail Mary.

4. At her first conference with him after she had found him.

Hail Mary.

5. At his Mystical answer unto her.

Hail Mary.

6. At the Instruction couched in his reply.

Hail Mary.

7. At his return with her to Nazareth.

Hail Mary.

8. At his humble Obedience and Subjection.

Hail Mary.

9. At the consideration of her own happiness, dignity and excellency.

Hail Mary.

10. At the delicious conservation of all his words and actions in her heart.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

I believe in God, &c.

To the sacred and undivided Trinity, &c.

The Virgin I bid to intercede for me.

## Sect. 9. The Second Part of the Rosary

### The Second Part of the Rosary, containing the Five Dolorous Mysteries.

Begin this part of the Rosary with the Prayer, Sign of the Cross and Creed, as in the first part.

In the name of the Father, &c.

O Lord open my mouth, &c.

I believe in God &c.

#### The first Dolorous Mystery.

[the Prays.]

Our Father, &c.

Our Blessed Saviour was exceedingly sad and sorrowful.

1. At the apprehension of the loss of his corporal life.

[Hail Mary.]

2. At the foresight of his sufferings.

Hail Mary.

3. At the consideration of the sinfulness of Sin.

[Hail Mary.]

4. At the Jews ingratitude.

Hail Mary.

5. At the insults professed by the Romans.

216 The 2. Dolorous Mystery. Sect. 9.

ans would reap from his Passion.

6. At the Treason of Judas.

Hail Mary.

7. At the Scandal, scattering, and flight of his dearest Disciples, friends, and followers.

Hail Mary.

8. At his being taken, bound, and brought out of the Garden of Mount Oliver.

Hail Mary.

9. At his presentation to Annas and Caiphas, and the suborning of false witnesses against him.

Hail Mary.

10. At his Blows, Buffets, and other opprobrious usage, all night long.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The second Dolorous Mystery.

[Is Whipp'd.]

Our Father, &c.

Our Blessed Saviour was exceedingly afflicted.

1. At his Presentation to Pilate.

Hail Mary.

2. At his standing before a Pagan

Judge.

Judge, in quality of a notorious Criminal.

[Hail Mary.]

3. At the Jews false accusations,

Hail Mary.

4. At his being sent to Herod.

Hail Mary.

5. At Herods scorn, and contempt.

Hail Mary.

6. At the peoples clamour, to have Barabbas pardon'd, and Christ put to death.

Hail Mary.

7. At his most cruel and consumelious whipping.

Hail Mary.

8. At his being stripp'd naked before the whole multitude.

Hail Mary.

9. At the stretching and distorting of his tender Body with cords and ropes, to force and fasten it to the whipping stock.

Hail Mary.

10. At the tearing and wounding of his flesh, with the whips.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

b7c15f14m b7s b7t10n. ods. 3A .8

agni. But b7s, s7xod, w7ld

The third Dolorous Mystery. n. m.

[Is Crown'd]

Our Father, &c.

Our Blessed Saviour was exceedingly tormented.

1. At the pressing of the sharp pointed thorns into his sacred Head.

Hail Mary.

2. At the pulling it off and on, to augment his tormentors,

Hail Mary.

3. At his cloathing with Purple, as a counterfeit King.

Hail Mary.

4. At the holding a Reed in his right hand, as a mock-Sceptre.

5. At the scoffing Salutations, Genuflexions, Adorations of the Jews and soldiers.

6. At the spitting in his face.

Hail Mary.

7. At the smiting his head with the Reed.

Hail Mary.

8. At the iterated and multiply'd blows, boxes, and buffetings.

Hail Mary.

9. At his being shew'd to the people in

## Sec. 9. The 4 Dolorous Mystery. 119

in such a lamentable posture, Behold the Man.

*Hail Mary.*

10. At the Jews horrid clamors and repeated vociferations, of Away, away with him, crucifie him, crucifie him.

*Hail Mary.*

*Glory be to the Father, &c.*

These prayers Angelical, &c.

## The fourth Dolorous Mystery.

[*Carries.*]

*Our Father, &c.*

Our blessed Saviour was exceedingly grieved,

1. At the Jews new intimated accusation of blasphemy, for making himself the Son of God.

*Hail Mary.*

2. At the pronunciation of Deaths cruel sentence upon him.

*Hail Mary.*

3. At his being contumeliously hurried out of Jerusalem.

*Hail Mary.*

4. At his being associated with Thieves, that he might be conceived a complice in their crimes.

*Hail Mary.*

120 The 4 Dolorous Mystery. Sect. 2.

5. At the carrying of his own Cross  
on his shoulders.

*Hail Mary.*

6. At the oppressing weight of the  
heavy Cross.

*Hail Mary.*

7. At the multitude of people throng-  
ing about him.

*Hail Mary.*

8. At the doleful lamentation of the  
devout women.

*Hail Mary.*

9. At the compassion of his most sor-  
rowful Mother.

*Hail Mary.*

10. At the circumstances of the loath-  
some place, where he was put to death.

*Hail Mary.*

*Glory be to the Father, &c.*  
*These prayers Angelical, &c.*

The fifth Dolorous Mystery.

*He is killed.*

*Our Father, &c.*

*Our blessed Saviour was put to exces-  
sive pain and torture.*

1. At the pulling off of his Garments,  
together with his skin and flesh to  
which they were glued. *Hail Mary.*

2. At

Sect. 9. The 3 Dolorous M., sic, y. 121.

2. At his there standing again naked  
in the sight of all the Spectators.

*Hail Mary.*

3. At the boisterous stretching out of  
his body on the Cross.

*Hail Mary.*

4. At the piercing of his hands and  
feet with nails.

*Hail Mary.*

5. At the Erection of the Cross, with  
Jesus upon it.

*Hail Mary.*

6. At the superscription of the Title:  
of Jesus of Nazareth, King of the  
Jews.

*Hail Mary.*

7. At the continued calumnies of the  
people whilst he hung on the Cross.

*Hail Mary.*

8. At the sight of his compassionate  
Mother, standing by his Cross.

*Hail Mary.*

9. At his vehement thirst upon the  
Cross.

*Hail Mary.*

10. At his giving up the Ghost, and  
expiration on the Cross.

*Hail Mary.*

Glory be to the Father, &c.

These Prayers Angelical, &c.

I believe in God, &c.

To

122 The glorious Mystery. Sect. 9.

To the sacred and undivided Trinity, &c.

## The third Part of the Rosary containing, The five Glori- ous Mysteries.

In the name of the Father, &c.

O Lord open my mouth, &c.

I believe in God, &c.

### The first glorious Mystery.

[Rises.]

Our Father, &c.

Our Blessed Redemer, and his sacred  
Mother exceedingly rejoiced.

1. At the glory of his Body, now  
cloathed with Immortalitie.

Hail Mary.

2. At the joynē Glorification both of  
Body and Soul.

Hail Mary.

3. At his exaltation above all Crea-  
tures.

Hail Mary.

OT

4. At

Act. 9. The i. Glorious Mystery ¶ 23  
At his entire victory over all his enemies.

Hail Mary.

5. At his delivering the Holy Fathers out of Limbus.

Hail Mary.

6. At the now perfected Redemption of mankind.

Hail Mary.

7. At his being the true cause and perfect exemplar of the future Resurrection of all Mankind.

Hail Mary.

8. At the filling up the places of fallen Angels.

Hail Mary.

9. At the corroboration, consolation, and confirmation of the Apostles.

Hail Mary.

10. At his frequent Apparitions for forty daies space.

Hail Mary.

Glory be to the Father, &c. These Prayers Angelical, &c.

The second Glorious Mystery.

[ Ascends.]

Our Father, &c.  
The glorious Virgin-Mother exceeding-  
ingly rejoiced,

i. At

124. The 2. Glorious Mystery. Sect. 9.

1. At the Ascension of her Son Jesus, in hers, and his Disciples presence.

Hail Mary.

2. At his great Power shewed in his Ascension.

Hail Mary.

3. At the joyful meeting and acclimation of the Angelical spirits.

Hail Mary.

4. At his soaring above all the Heavens.

Hail Mary.

5. At his ascending above the Angelical Quires, and all Creatures whatsoever.

Hail Mary.

6. At his being seated on the right hand of his Eternal Father.

Hail Mary.

7. At his conducting the souls of the Saints with him into heaven.

Hail Mary.

8. At his opening Heaven gates for our entrance.

Hail Mary.

9. At his being appointed the Advocate of Mankind.

Hail Mary.

10. At the great Fruit and Profit redounding to us by his Ascension.

Hail Mary.

Glory.

Sect. 9. The 3 Glorious Mystery. 125

Glory be to the Father, &c.

These prayers Angelical, &c.

The third Glorious Mystery.

[Sends down.]

Our Father, &c.

The glorious Virgin Mother exceedingly rejoiced,

1. At the miraculous manner of the Holy Ghosts coming.

Hail Mary.

2. At the fulfilling of Christs Promise in sending him.

Hail Mary.

3. At the multiplication of tongues, and speaking of all languages.

Hail Mary.

4. At the Apostles confirmation in grace and goodness.

Hail Mary.

5. At their patience, courage and constancy in their persecutions.

Hail Mary.

6. At the conversion of the Jews and Infidels.

Hail Mary.

At the sudden multiplication of the faithful.

Hail Mary.

8. At

126 The 4. glorious Mystery. Sec.

8. At the Incrustification of Christ's Passion.

9. At the great increase of the divine honour and worship.

Hail Mary.

10. At the accomplishment of the number of the Elect.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fourth glorious Mystery.

[She Dies.]

Our Father, &c.

The glorious Virgin-Mothers heart,  
was replenished with exceeding great  
joy.

1. At the news of the near approaching  
dissolution of her soul and body,  
whereof she was informed by a heavenly  
messenger.

Hail Mary.

2. At the security of her Glorious  
and speedy Resurrection.

Hail Mary.

3. At her dying without any dread,  
terror, or trouble.

Hail Mary.

4. At the presence of the Apostles  
at her departure. Hail Mary.

5. At

Sect. 9. The 5. glorious Mystery. 127

5. At the sweet separation of her Soul and Body.

Hail Mary.

6. At the joyful Re-union of her Soul and Body in her Resuscitation and Assumption into Heaven.

Hail Mary.

7. At Christ's meeting her accompanied with the Heavenly Citizens.

Hail Mary.

8. At her being exalted above all the Angelical Orders and Hierarchies.

Hail Mary.

9. At her being placed on her Son's right hand. Hail Mary.

10. At her being appointed the Advocate of mankind.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fifth glorious Mystery.

[Is Crown'd.]

Our Father, &c.

The Blessed Virgin's Soul was fill'd with explicable joy.

1. At her being seated upon a Royal throne in the celestial glory.

Hail Mary.

2. At her being clothed with Royal Garments; to wit, A Body most pure

and

128 The 3. glorious mystery. Sect. vi  
and unspotted, and a soul most perfect in  
all virtue. *Hail Mary.*

3. At her being adorn'd with Royal  
Jewels; to wit, The plenitude of all  
prudence, Science, and Intelligence in  
her Soul; and of Clarity, Subtlety, Im-  
p<sup>t</sup> S<sup>t</sup>ability Agility in her Body.

*Hail Mary.*

4. At her being honoured with a royl  
Ring, to wit, In her Soul, (which was  
the singular Spouse of the eternal King) a  
singular joy, Glory, and felicity: And in  
her Body (which was singularly instru-  
mental in the eternal Words Incarnati-  
on) a singular beauty.

*Hail Mary.*

5. At her being grac'd with a Royal  
Scepter; to wit, In her Soul, by a spe-  
cial Power which was given her in  
Heaven and Earth; and in her Body, by  
a special prerogative of glory.

*Hail Mary.*

6. At her being deck'd with a Royal  
Crown, out-shining all others in glory,  
as she excelled all others in virtue.

*Hail Mary.*

7. At her being crown'd with the sil-  
ver Aureola of Virgins.

*Hail Mary.*

8. At her being crown'd with the  
golden Aureola of Martyrs.

*Hail Mary.*

9. At

9. At her being crown'd with the  
Starry *Aureola* of the Doctors.

*Hail Mary.*

10. At her being crown'd with the ver-  
dant, and perpetually flourishing *Aureola*  
of Innocency and Purity.

*Hail Mary.*

*Glory be to the Father, &c.*

These Prayers Angelical, &c.

*I believe in God, &c.*

To the sacred and undivided Tri-  
nity, &c.

## SECTION X.

*J E S U S:*

*Or,*

*The Confraternity of the most Sacred  
Name of Jesus.*

IN somuch as there is a pious Fraterni-  
ty of the most holy Name of Jesus,  
which had its first rise and origin from  
that of the sacred Rosary (*Et ex illa tan-  
quam ex Matre filia prognata sit*) being  
(as it were) the Daughter of that Mo-  
ther, and to which it is so firmly fast-  
ened, & so nearly allied, as that generally  
(in Catholique Countries) all they who

are children of the Blessed Mothers Rosary, are also thus members of the Sons Society: It will not be amiss, after this Declaration of the Rosary, to annex a description of this Confraternity; that so nothing may be wanting, which may conduce to the devotion of faithful Christians, and enrich them with spiritual Benefits.

This pious Confraternity of the sacred Name of Jesus, was begun in Italy, by Didacus a Victoria, a Doctor of Divinity, and devout Preacher of S. Dominicks Order, in the year 1564. and soon after promulgated throughout Spain, by Joannes Micon, who was another learned Doctor, and zealous Preacher of the same Order, the Disciple of that blessed and famous man, Ludovicus Bertrandus.

The Reason and End of the Institution thereof, was to extirpate that execrable (and then Customary) vice of Swearing by Gods holy Name, and blaspheming the divine Majesty.

The Rules of this Confraternity are these.

I. They who desire to be of it are either to have their Names enrolled into a Book provided for that purpose (as it is said of the Rosary;) or to be admitted into this Confraternity, (by such as

Sect. 10. *the Confraternity.* 131

have power from the Superiors of Saint Dominicks Order) by some other legal, lawful, and formal way.

2. Upon the day of our Redemeers Circumcision (which is the principal, and indeed the only proper Feast of this Confraternity,) they are to Confess, Communicate, and be present at the solemnity then celebrated by their fellow members of this Confraternity, in the place appointed by the Chief Director thereof.

3. Upon the second Sunday of each month, they are to Confess, Communicate and assist at the Solemn Mass, and at the Procession of the Litanies of Jesus, which are then recited in the head Chappel of the Confraternity.

4. They are with all possible care and diligence to avoid swearing not only in themselves, but also in all others; admonishing, checking, and correcting (as far as the Rules of Charity and Discretion will permit) all such as shall inconsiderately and rashly Swear, and Blaspheme in their presence and hearing.

5. They are to assist at the Anniversary of their departed Brethren, celebrated upon the first vacant day after the Feast of the Circumcision.

*The manner of the Reciting this Rosary.*

132 *Iesus: Or, the Rosary Sect. 10,*  
ry of the holy Name of J E S U S invented by Joannes Micon, to implore Christ's mercy for our selves and for all sinners, is this.

Taking your Ordinary Bedes of the Rosary, begin with the sign of the Cross,  
*In the Name of the Father, &c.*

Then after the recital of one *Pater Noster*, *Ave Maria*, and *Creed*, begin thus,

V. Intend unto my aid, O God.

R. Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginnien, is now and ever shall be world without end. Amen.

The first part of this Rosary consists in the Repetition of these words fifty Times [O Iesu Christ, the Son of David, have mercy upon us] Meditating during the recital of each Decade upon one of the Five Mysteries of the Life of Our Blessed Redeemer Christ Jesus, and ending each Decade with, Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

The Mysteries of the first Quinque-  
ginta or Fifties.

1. Christ's Incarnation.

2. His

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sect. 10. of the Name of Jesus. 133

2. His Nativity.
  3. His Circumcision.
  4. His finding in the Temple.
  5. His Baptism.
- O Jesu Christ the Son of David have mercy upon us.

The second part of this Rosary, consists in the Repetition of these words also fifty times, [O Jesu of Nazareth King of the Jews, have mercy upon us.] Meditating in like manner, during the recital of each Decade upon one of the Five mysteries of the Death and Passion of our Blessed Redeemer Christ Jesus, and ending each Decade with, Glory be to the Father, &c. as aforesaid.

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The Mysteries of the second Quin-  
quagena or Fiftieth.

1. Our Saviours washing his Disciples feet.
2. His Prayer in the Garden.
3. His apprehension in the Garden,
4. His carrying of the Cross.
5. His Descent into Hell.

O Jesu of Nazareth, King of the Jews, have mercy upon us.

The third Part of this Rosary consists:

134 *Iesu: O, the Rosary Sect. 10.*  
in the Repetition of these words also  
fifty times, [O Iesu Christ, Son of the liv-  
ing God, have mercy upon us.] Medita-  
ting likewise during the recital of each  
Decade upon one of the Five Mysteries  
of the Glory of our Blessed Redeemer  
Christ Jesus, and ending each Decade  
with, *Glory be to the Father, and to the  
Son, and to the holy Ghost, &c.* as for-  
merly.

The Mysteries of the third Quin-  
quagesima or Fiftieth.

1. Christ's Resurrection.
2. His Ascension.
3. His sending the Holy Ghost.
4. The Crowning of the Virgin Ma-  
ry and the Saints.
5. The coming to judgement.

*O Iesu Christ Son of the living God, have  
mercy upon us.*

A brief Declaration of the Crown  
of our Lord.

**T**He devotional call'd the Crown of our  
Lord, Or the Rosary of the age of  
Christ, or the Crown of Camaldula, was in-  
vented by one blessed Michael, by birth  
a Florentine, by profession a Monk of  
Camaldula;

Camaldula (a man of admirable piety and sanctity) who chang'd this life for a happy immortality, in the year 1522, since which time this prayer hath been far and near propagated throughout the whole world, with the Churches general applause and approbation, and to the great profit and comfort of all faithful Christians.

The Tenor of the Brief of Pope Leo the tenth, (as far forth as it concerns the confirmation, and declares the form of reciting this sacred Crown) is as here follows.

Bishop Leo the servant of Gods servants, to all and singular the faithful people of Christ, to whom these his letters shall come, sends greeting, and the Apostolical Benediction.

We have lately had notice from persons worthy of belief, that a certain ancient Hermit, of the sacred wilderness of Camaldula having already finish'd fifteen years of his earthly Pilgrimage in great austerity, as a Recluse shut up within the narrow limits of one only Cell: Hath conceiv'd by divine inspiration, as may be piously believ'd from whence every right thought proceeds) that it would much redound to the honour of Christ our Lord and Saviour, and conduce to

the increase of devotion in the hearts of all pious Christians: If as [according to the very ancient institution, and generally receiv'd custome] several godly people use to recite *sixty three Angelical Salutations*, with our Lords Prayer, *seven times interpos'd*, in honour of the most blessed Virgin *Mary*, according to the number of years which she is esteemed to have liv'd upon earth, which kind of prayer is call'd *the Virgins Crown*, so they would also insure themselves to recite *thirty three Lords Prayers*, interposing *four Angelical Salutations* in the honour of our Redeemer, for a commemoration of the years, in which he convers'd upon earth amongst men, which would be [as it were] *our Lords Crown*, &c.

We whom it behoves to promote the honour of our Lord *Jesus Christ* as far forth as he shall enable us, and to add newel to the devotion of his faithful flock; Do approve and confirm the aforesaid manner of Prayer, invented by that ancient and reclused Hermit, and will have it call'd *the Crown of our Lord*, &c. Given at *Florence* the 18. of *February*, in the year, 1516.

The same Rosary or Crown of our Lord, was afterwards confirm'd by Pope

Gregory the 13. and endow'd with more  
and greater Indulgences: vide Augusti-  
num Florentinum, Lucam Eremitam,  
Bucelinum in Annalibus Benedictinis, &c.

The Crown therefore consisting of 33.  
Pater Nosters, or Lords Prayers [con-  
sonant to the number of years, in which  
our dear Redeemer convers'd with men  
in his humane flesh upon earth, to merit  
for us a happy Crown of Glory in Hea-  
ven] and of four Ave Maries or Ange-  
lical Salutations, with one Creed added  
for a conclusion, is divided into four  
parts [whereof the three first parts are  
Decades or Tens, there being in each of  
them a ten-times-repeated Lords Prayer,  
and one Angelical Salutation: and in  
the fourth part there is only a Thrice-re-  
peated Lords Prayer, with one Angelic-  
al Salutation and the Creed] and may  
be recited as it is here distinctly set  
down, with an additional point of Me-  
ditation upon some of the pious Myste-  
ries of our Saviours life, and a short  
Aspiration, which may easily be dilated  
with more affections and resolutions ac-  
cording to each ones Spirit of devotion.

The

The first part of the Crown of  
our Lord.

*Of Christ's coming into the World.*

**O** Ur dear Redeemer descended from his royal Throne, from his eternal Fathers Bosom, from his happy heaven into this vale of misery, and cloath'd himself with humane flesh in the holy Virgins womb.

**O Iesu!** how excessive is your Mercy, how infinite your affection, how stupendious your condescendency to undeserving man? Ah! that my heart were perfectly free from all that displeaseth you, that so it might deserve perpetually to harbour you.

*Our Father, &c.*

**H**E [being conceiv'd] inspir'd his sacred Virgin-Mother to take a journey into the mountains of Judea, there to visit, salute, and serve St. Elizabeth her Kinswoman.

**O Iesu!** that my soul were always pliable, docible, obedient to correspond to your sweet and sacred impulses, moti-

ons

ons and aspirations ! how cheerfully should I then serve your sovereign Majesty, and how charitably should I assist my necessitous neighbour.

*Our Father, &c.*

## 3.

After he had been carried nine moneths in his mothers chaste entrails, he was born in a cold stable, wrapp'd in poor rags, cradled in a hard crib.

O Jesu ! make me in love with poverty, humility, and mortification, which you have made so amiable by practising them in your own divine person.

*Our Father, &c.*

## 4.

The Angels congratulate his happy birth with their heavenly Canticles, and the shepherds humbly, joyfully, and admiringly adore him.

O Jesu ! let my tongue incessantly sing forth your Praises, let my heart perpetually breath forth acts of gratitude for your Mercies, and let my soul sweetly melt away in her reciprocal affections.

*Our Father, &c.*

Upon the eighth day after his Nativity, he was circumcis'd and called Jesus.

O Jesu! O sacred and sugred Name! O Jesu, be unto me a Jesu! O that my tongue, heart, and hands, with all my senses, powers and faculties of body and soul, were truly circumcis'd from all superfluous, curious, vicious inclinations, passions, and affections, that so I might never more think, speak, or act any thing offensive to your divine will and liking.

*Our Father, &c.*

## 6.

He was diligently sought out by the Eastern Sages, humbly ador'd by them, and highly honoured by their royal Presents and Oblations.

O Jesu! let me never leave seeking till I find you, the only belov'd Object of all my affections, and strengthen me [sweet Jesu!] to make a total Oblation, Consecration, and Resignation of my whole self to your holy will and pleasure, entirely, irrevocably, eternally.

*Our Father, &c.*

7.

**H**E was carried to the Temple in his sacred Mothers arms, to be presented as her first-born to his eternal Father, shewing himself in all things subject to the Law.

O Iesu ! shall not I humble my self, and submit to all men for your sake ?

*Our Father, &c.*

8.

**H**E to avoid Herods cruelty, sustain'd a tedious banishment in his tender years.

O Iesu ! give me patience in all my persecutions, temptations and troubles, and let not my grievous sins banish me from your sweet grace and presence.

*Our Father, &c.*

9.

**H**E return'd from Egypt after his seven years sufferings.

O Iesu ! let your efficacious grace recall me from vice to virtue : let me return into you my first Origin, and let me repose in you my only center and security.

*Our Father, &c.*

10. He

I O,

**H** Edwelt with his Parents in the Ci.  
ty Nazareth.

O Iesu! dwell in my soul here by  
your grace, that my soul may dwell with  
you hereafter in your eternal glory.

*Our Father,*

**O** Sacred Virgin-Mother! who ha-  
ving conceiv'd your divine Son  
without sin, and brought him forth  
without sorrow, serv'd him so diligent-  
ly during the time of his minority: ap-  
peal him (I beseech you) in my behalf,  
by your powerful Prayers and inter-  
cession.

*Hail Mary.*

The second Part.  
Of Christ's conversation amongst men.

I.

**O** Ur dear Redemeer being twelve  
years old, went up with his Pa-  
rents to Jerusalem, to perform his devo-  
tions, where he was lost, sought, and  
after three days found in the temple.

O Iesu! replenish my heart with so-  
lid devotion, that sincerely seeking you,  
I may happily find you, and having  
found you, I may faithfully keep you  
com-

company in my interior for evermore.

*Our Father, &c.*

2.

HE return'd with his Parents to Nazareth, and was subject unto them.

O Jesu ! break my rebellious will,  
that I may promptly obey you and my  
Superiors, according to your most per-  
fect example.

*Our Father, &c.*

3.

HE being thirty years old was baptiz'd  
by St. John in the river Jordan.

O Jesu ! permit not my sinful soul to  
pass forth of my body, till it be baptiz'd  
in a river of tears, and restor'd to purity  
by the Sacrament of Penance.

*Our Father, &c.*

4.

HE fasted forty days and nights in  
the Desert, and was tempted by the  
Devil.

O Jesu ! give me courage to subdue  
all sensuality, constancy to resist all  
temptations, and strength to conquer  
all my enemies.

*Our Father, &c.*

5. Pie

5.  
**H**E painfully went from place to place, preaching the Gospel to the people.

O Iesu ! let my soul incessantly think after your honour, and the salvation of my neighbour.

*Our Father, &c.*

6.

**H**E honoured marriage with his presence, and with his first miracle, and afterwards (for three years space) he plentifully pour'd forth his miraculons benefits upon all sorts of Persons.

O Iesu , overflow my heart with a general affection and compassion towards all Christians; and permit me not to grow weary in performing works of piety.

*Our Father, &c.*

7.

**H**E oftentimes spent whole nights in Prayer, and suffered hunger, thirst, cold, heat, poverty, and persecution for my sake.

O Iesu ! how much have you done and endur'd for me, and how little have I done and endur'd for you, and my self?

*Our Father, &c.*

8. His

His chief lesson was humility: Learn  
of me, for I am meek, and humble  
of heart.

O Jesu! This is one of the vertues I  
chiefly stand in need of; Ah! that my  
heart were truly simple, supple, innocent,  
and humble! how happy a scholler  
should I be (O my Redeemer!) in your  
holy School, could I as cheerfully pra-  
ctise, as I can easily resolve?

Our Father, &c.

His principal precept was Charity,  
*I give you a new commandment, that*  
*ye love one another.*

O Jesu! this is the other vertue I  
principally want and wish for; Ah! that  
my whole interiour and exterior, my  
heart, soul, body, and senses, were no-  
thing but pure Charity! that so it might  
be impossible for me to speak, think, act,  
or breath any thing, but the perfect love  
of you and my neighbour.

Our Father, &c.

He made his triumphant entrance in  
to Jerusalem, (in order to his pass-  
ion) sitting upon an Ass, and he sted-  
L tears

146 *Iesu: Or, the Sect.* 10.  
tears amidst the peoples applauses and acclamations.

O *Iesu!* give me a true sight of my self, and of the World, that perfectly knowing my own vility and its vanity, I may incessantly bewail my self-wretchedness, weep for the worlds wickedness, and render to you only all honour and glory.

*Our Father, &c.*

O *Sacred Virgin-Mother!* who so faithfully, diligently, and devoutly accompany'd, follow'd, and serv'd your divine Son in his manly age : appease him (I beseech you) in my behalf, by your powerful prayers and intercession.

*Hail Mary, &c.*

### The third part.

#### Of Christ's bitter Death and Passion

O *Ur dear Redeemer,* after his last supper, washed the feet of his Disciples, and instituted the Sacrament of the Eucharist.

O *Iesu!* which shall I most admire, your stupendious humilitie? or your unheard-of charite?

*Our Father, &c.*

2. He

2.

**H**E entered the Garden with his Disciples, where after he had most fervently prayed, he fell into a vehement Agony, in which, blood mixed with sweat, trickled down from his whole body.  
O Jesus! how great are my sins, which are the cause of your so great sorrow? place your Passion [I beseech you] between them and your judgment; O let your sufferings cancel their heynousness, and let your precious blood wash away their erroneous filthiness.

Our Father, &c.

**H**E was seized on by a crew of Armed Soldiers, fastened with cords, dragged away to Antonias and Caphas.

O Jesus! dissolve the bands of my untruly passions, perverse inclinations, and impure affections, and take me, tie me, shackle me, and draw me unto you with the sweet cords of your sacred love and charity.

Our Father, &c.

4.

**I**N the whole night of his Passion, he suffered all sorts of injuries, vexations, and torments.

O Jesus! and shall I repine at small pains and persecutions? shall I faint under the light burthen which your loving hand lays upon my shoulders? O meek lamb of God! pardon my past impatience, and give me a perseverant Regnati-

*Our Father, &c.*

5.

**H**E was contemptibly hurried away to Pilate and Herod, and by them scorn'd as a silly Ideot.

O Jesus! you are every way humbled, depressed, annihilated, and I seek nothing but honour, applause, estimation! Is this to imitate you, my Lord and Master? O change me, correct me, convert me, by your power, in your mercy, by your example.

*Our Father, &c.*

6.

**H**IS tender body was ty'd naked to a pillar, and torn with whips and scourges.

O Jesu ! uncloath me of the old man,  
with all his wicked works, and revest  
me with the new, created in justice and  
sanctity, according to your own heart.

*Our Father, &c.*

7.  
**H**E was beaten with a cane, buffeted  
with their fists, spurned with their  
feet, defil'd with their spittle, crown'd  
with thorns, every way abused.

O Jesu ! the beauty of men and An-  
gels ! how are you worried for my  
wickedness ? O wound my soul with a  
deep sense of your sufferings, that I may  
henceforth absolutely detest all sin, tram-  
ple upon all sensuality, cancel all vanity,  
serve you more innocently, and adhere  
to you more fervently.

*Our Father, &c.*

8.

**H**E was forc'd to carry his heavy  
Cross upon his weak and wounded  
shoulders from Jerusalem to mount  
Calvary.

O Jesu ! let me cheerfully take up  
the Cross of self-contempt, self-abne-  
gation, self-denial, and follow you till  
death, constantly, courageously, perse-  
verantly.

*Our Father, &c.*

L 3

9. He

**H**E was stripp'd naked, and stretch'd  
On the Cross, having his hands and  
feet barbarously nail'd unto it, and his  
side pierc'd with a Launce.

O Iesu ! Strip me of all that displeases  
the eyes of your divine Majesty, dilute  
my heart with celestial affections, and  
fasten my soul to your self, with the  
sweet nails of your sacred Love.

Our Father, &c.

**H**AVING hang three hours on the  
Cross, inclining his head, he gave up  
the Ghost.

O Iesu ! you died for me, that I might  
live eternally : O let me die to all things,  
that I may henceforth live to you only,  
who are to me All in All.

Our Father, &c.

**O**Sacred Virgin Mother who so pa-  
tiently, constantly, perseverantly  
stood by your divine Son, dying on the  
Cross for me ; appease him (I beseech  
you) in my behalf, by your powerful  
Prayers and Intercessions.

Hail Mary, &c.

The

### The fourth Part.

*of Christ's glorious Triumph after  
Death.*

#### I.

Our dear Redeemer, rising victori-  
ously (upon the third day) from  
his Sepulcher, replenished the hearts of  
his holy Mother, Disciples and Friends,  
with unspeakable joy and gladness.

O Iesu I give me grace, strength, and  
courage to shake off the death of my ini-  
veterate vices and bad customs, and to  
rise to newness of life and conversation.  
O let me henceforth favour the things  
which are above, and not these vain, vile,  
terrene, and transitory trifles, which can  
never satiate my soul, created for you  
only. *Our Father, &c.*

#### 2.

HE triumphantly ascended to heaven  
(on the fourth day after his resur-  
rection) amidst the jubilee of Angels,  
in the company of the Patriarchs, in the  
sight of his sacred Mother, Disciples, and  
Friends, where he sits at his Fathers  
right hand, blessed for evermore.

O Jesus ! that my soul might follow  
you, the only object of her affections !  
O that I could incessantly aspire to you,  
long after you, languish for you, my only  
center and security, the only comfort  
of my life, and Crown of all my desires.

## Our Father, &c.

**H**E sent down his holy Spirit upon his Apostles, and the rest of his chosen children to instruct them in his will, to encourage them in their duties, to confirm them in their Faith, to assist them in their preaching, to strengthen them in their persecutions.

O Jesu! send also your holy Spirit to cure, cleanse, and comfort my sick, sinful and sad soul; adorn each corner of my interior with your divine love and grace, that your sacred Spirit may find there a sweet and grateful habitation; rule, reign, and remain in my heart (O Jesu! King of Glory!) for evermore.

Our Fashion, &c., have been published.

1995-1996 year (through Sept. 30)

**O** Sacred Virgin-Mother! whose son  
lives dined with such unspotted  
holiness, and reigns in the gloriosum Regnum  
et imperium, in the invisible Aeternum regnum!

(reach you) in my behalf, by your power-  
ful Prayers and Intercession.

Hail Mary, &c.

Conclude this holy Crown with the  
Apostles Creed.

I believe in God, &c.

Thirty three Elevations and Petitions  
to Jesus our blessed Redeemer, in ho-  
nor of the thirty three years of his  
holy Life.

1. O Good Jesu, the Word of the Father! convert us.
2. O good Jesu, the lamb of God! sacrifice us.
3. O Good Jesu, our Master! teach us.
4. O good Jesu, the Prince of Peace! govern us.
5. O good Jesu, the sure hope of penitent sinners! behold us.
6. O good Jesu, our Refuge! defend us.
7. O good Jesu, our Instructor! direct us.
8. O good Jesu, our Patience! comfort us.
9. O good Jesu, the chief Comforter of souls! refresh us.
10. O good Jesu, our Redeemer!

- Sect. ro. Thiryp three Elevation. 13. Sob
11. O good Jesu, our Lord and our God ! possess us.
12. O good Jesu, the life, the way, and the truth ! enliven us.
13. O good Jesu, our firm foundation strengthen us.
14. O good Jesu, the light of the world ! illuminate me.
15. O good Jesu, the pattern of all virtues ! perfect us.
16. O good Jesu, our Mediator ! sacrifice us.
17. O good Jesu, the Physician of our souls ! heal us.
18. O good Jesu, our Judge ! absolve us.
19. O good Jesu, the Son of Justice ! shine upon us.
20. O good Jesu, our King ! deliver us.
21. O good Jesu, Son of David ! pity us.
22. O good Jesu, our sanctification ! justify us.
23. O good Jesu, the living bread descending from heaven ! satiate us.
24. O good Jesu, the wine bringing health to Virgins ! inebriate us.
25. O good Jesu, our loving Father ! comfort us.
26. O good Jesu, the only hope of our salvation !

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17. O good Jesu, our sovereign helper !  
assist us.
18. O good Jesu, the mirrour of purity ! cleanse us.
19. O good Jesu, our faithful Lover !  
transform us.
20. O good Jesu, the Propitiation  
for our sins ! hide us in your wounds.
21. O good Jesu, the painful Shepherd !  
feed us.
22. O good Jesu, the eternal Life ! re-  
ceive us into the number of your E-  
lect.
23. O good Jesu, the crown and glory  
of all Saints ! bring us to your heaven-  
ly kingdom.

Give unto us, we most humbly be-  
seech you, O gracious Lord Jesu ! what  
is best pleasing to your divine Majesty :  
behold we wholly abandon our selves  
and all that concerns us into your most  
holy hands : Dispose of us as you please  
and direct us all to accomplish your  
blessed will, and so submit to your fa-  
vored disposition for time and eternity.

Litanie in honorem Iesu Christi Domini nostri quae in Processione Dominicana 2<sup>a</sup> cujusque mensis recitatur in Capella S. Rosarii.

**K**yrie eleison.  
Christe eleison.

**K**yrie eleison.

Iesu audi nos.

Iesu exaudi nos.

Pater de cœlis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,

Sancta Trinitas unus Deus,

Iesu! fili Dei vivi,

Iesu! splendor Patris,

Iesu! candor lucis eternæ,

Iesu! Rex gloria,

Iesu! Sol iustitiae,

Iesu! filii Mariae Virginis,

Iesu! admirabilis,

Iesu! fortis,

Iesu! Mater futuri seculi,

Iesu! amans Angelos,

The Litanies of our Lord Jesus, which  
are recited in the procession, made  
on the second Sunday of each month,  
in the Chapel of the holy Rosary, ac-  
cording to the third Rule of the Com-  
fraternity of the Name of Jesus.

Lord have mercy upon us,  
Christ have mercy upon us,  
Lord have mercy upon us.  
O Jesu ! hear us.  
O Jesu ! mercifully hear us.  
God the Father of Heaven,  
God the Son, Redeemer of the  
world,  
God the Holy Ghost,  
O holy Trinity, one God,  
O Jesu ! Son of the living God,  
O Jesu ! splendor of the Father,  
O Jesu ! candor of eternal light,  
O Jesu ! King of glory,  
O Jesu ! Sun of justice,  
O Jesu ! Son of the Virgin Mary,  
O Jesu ! most admirable,  
O Jesu ! the strong God,  
O Jesu ! Father of the shining world,  
O Jesu ! the Angel of great consola-  
tion, most powerful,  
and most gracious.

Have mercy upon us.

Iesu! obedientissime,  
 Iesu! misericordis corde,  
 Iesu! amator cœspacis,  
 Iesu! exemplar virtutum,  
 Iesu! relator animarum,  
 Iesu! refugium nostrum,  
 Iesu! Pater pauperum,  
 Iesu! cœsaurus fidelium,  
 Iesu! bone pastor,  
 Iesu! lux vera,  
 Iesu! sapientia eterna,  
 Iesu! bonitas infinita,  
 Iesu! via, veritas, & vita,  
 Iesu! gaudium Angelorum,  
 Iesu! Magister Apostolorum,  
 Iesu! Doctor Evangeliorum,  
 Iesu! fortitudo Martyrum,  
 Iesu! lumen Confessorum,  
 Iesu! puritas Virginum,  
 Iesu! corona Sanctorum omnium.

Propitius esto,  
 Parce nobis Iesu!

Propitius esto,

Exaudi nos Iesu!

Absuvi peccatos

Intra me,

Absuvi Delictos

Intra me,

Absuvi iniquitatis

Intra me,

Absuvi mali

Intra me,

O Jesu ! most obedient,  
 O Jesu ! meek and humble hearted,  
 O Jesu ! the lover of chastity,  
 O Jesu ! the exemplar of vertues,  
 O Jesu ! the zealer of souls,  
 O Jesu ! our refuge,  
 O Jesu ! the Father of the poor,  
 O Jesu ! the treasure of the faithful,  
 O Jesu ! the good Shepherd,  
 O Jesu ! the true light,  
 O Jesu ! the eternal Wisdom,  
 O Jesu ! infinite goodness,  
 O Jesu ! the way, the truth, & the life,  
 O Jesu ! the joy of the Angels,  
 O Jesu ! the Master of the Apostles,  
 O Jesu ! the teacher of the Evangelists,  
 O Jesu ! the strength of the Martyrs,  
 O Jesu ! the lights of the Confessors,  
 O Jesu ! the purity of Virgins,  
 O Jesu ! the crown of all Saints,  
 Be propitious unto us,  
 And spare us, O Jesu !  
 Be propitious unto us,  
 And hear us, O Jesu !

Have mercy upon us.

From all sin,  
 From your anger,  
 From the deceits of the Devil,  
 From the spirit of fortification,  
 From hell and death.  
 From every temptation,

Per mysteriū sālta Incarnationis tue,  
 Per Nativitatem tuam,  
 Per divinissimam vitam tuam,  
 Per labores tuos,  
 Per Agoniam & Passionem tuam.  
 Per Crucem & derelictionem tuam,  
 Per mortem & sepulturam tuam,  
 Per R. resurrectionē & Ascensionē tuā,  
 Per gaudia & gloriā tuam.

Agnus Dei, qui tollis peccata mundi,

Parce nobis Iesu!

Agnus Dei, qui tollis peccata mundi,  
 Exaudi nos Iesu!

Agnus Dei qui tollis peccata mundi,  
 Miserere nobis Iesu!

Iesu audi nos. Iesu exaudi nos.

### Oremus.

**D**omine Iesu Christe, qui dimisi Petrum & accipietis, quarete & invenietis, perfidiate & aperietur vobis; concede quiescere nobis humilimè potentibus, ne tetragon corde, tota anima, tota virtute diligamus, & a rui nominis laude nunquam celeremus. Amen.

Vers. Exaudiat nos Dominus Iesu  
Amen.

Bless. Athos. ed. 3. b. 901  
Benedictio Dei Omnipotens,  
Iusti Filii, & Spiritus Sancti, dñe  
benedic nos in seculum seculorum. Amen.

By the mystery of your Incarnation,  
 By your Nativity,  
 By your most divine life,  
 By your labours upon earth,  
 By your bloody Agonie and Passion,  
 By your Cross and dereliction,  
 By your Death and Burial,  
 By your Resurrection & Ascension,  
 By your Joys and your Glory.

Deliver us, O Jesu!

Lamb of God who takest away the  
 sins of the world,

Spare us, O Jesu !  
 Lamb of God, who takest away the  
 sins of the world,

Hear us, O Jesu !

Lamb of God, who takest away the  
 sins of the world.

Have mercy upon us, O Jesu !

O Jesu, hear us. O Jesu, mercifully  
 hear us : for we have sinned

Let us pray, O Jesu !

**O** Lord Jesu Christ, who hast said :  
 Ask and ye shall have, seek and ye  
 shall find, knock and it shall be opened  
 unto you : Grant unto us what we most  
 humbly beg of your sacred goodness,  
 that we may love you with our  
 whole heart, soul, and strength, and  
 always be in coming the number of your  
 saints in heaven.

Lord Jesu Christ, give us

## SECTION XI.

*MARIA,*  
OR,

*The Devotion called, The Bondage of the blessed Virgin Mary.*

I. *The Author, and Origin, of the Bondage.*

**T**HIS Devotion of the Bondage of the Blessed Virgin; so much practised in these our days, throughout all Spain ( saies Father Anthony Tapet ) had its beginning in Hungary about the year 1510, by the means of St. Gerard a glorious Monk and Martyr of St. Benedict, the Apostle of that Country, Bishop of Chomadi, which is near the confines of Servavia and Dalmatia, whose Council and Ordination ( according to the most learned

King Stephen gave himself, and his whole Kingdom by Vow and Oblation, to the sacred Virgin Mother: And the Hungarian Church (saies Bishop Cartusian,) did so bightly honour this Blessed Virgin; that they celebrate the feast of her glorious Assumption, (which in their language they call by excellency *Diam Domine, the Ladies day*) with an equal Solemnitie to that of *Christmas* and *Easter*; and style themselves, *The Blessed Virgins Bondslaves.*

2. *An ancient and Authentique Example of the practice of this Bondage.*

Soon after St. Gerard lived our St. Peter Damian (the learned Cardinal and Bishop of Ostia;) who gives us at large, a rare example of this Bondage, in his brother Marinus. (a devout servant of the Blessed Virgin;) in these words: *Marinus (the brother of Peter Damian) whilst he yet flourished with strength and health; undressing himself of his garments, and putting about his neck the Belt wherewith he was girded; delivered up himself to the sacred Virgin before her Altar, as a servile Slave.*

slave, and treating himself as such a one, whipped himself in the same place before her, saying : O my glorious Lady, the *Mirror of Virginal Purity, and perfect Pattern of all Virtues!* &c. Behold now I give myself to you as a servant, submitting the neck of my prostrate heart, to the Empire of your power. Bow me, mollifie me, receive me ; and let not your Piety despise me a sinner, whose Immaculate Virginity brought forth the Author of all Sanctity. By this small gift, I offer you the Tribute of my servitude and Bondage ; and henceforth, so long as I shall live, I promise to pay unto you this yearly Revenue.

And so laying a certain sum of money, in Altaris crepidine, upon the corner of the Altar ; he departed with a firm confidence to find the mercy, which he had faithfully sought, and humbly implored.

This holy Man continuing this Devotion during his life-time, deserved to be particularly visited and comforted by the Blessed Virgin, at the hour of his death : To whom he spake in this sort : Whence is it ( O Sovereign Lady, Queen of Heaven and Earth ! ) that you thus vouchsafe to give a visit to your unworthy bondslade ? Bestow on me your Blessing,

( 8 )

( O my Lady ! ) and permit me not to go into darkness, whom you have been graciously pleased to visit with the light of your glorious presence.

Then turning towards the by-standers: *The Queen of the World was here,* ( saies he ) *the Mother of the Eternal Monarch was present:* She hath shewed me the gladness of her countenance, given me her holy blessing, and is hence returned into heaven.

And soon after his departing Soul followed his sacred Mistress: leaving a most lively and memorable example, to excite posterity to the like piety and devotion.

### 3. Whereupon this Devotion of the Bondage is grounded.

**T**HIS Devotion of Bondage, is chiefly grounded upon that most heroicke Act of Humilitie, which the sacred Virgin produced at the time of our Saviours Incarnation: when being declared Gods Mother by the Angelical Messenger, she answered: *Behold the Handmaid of our Lord :* Luk. I. 38.

Whereby she depressing her self into the center of her own nothing, chose undoubtedly the meanest degree of sanctitude

vititude and Bondage to the divine Majestie, upon contemplation that his Infinite Greatness should so humble it self; as to become Man in her womb for the worlds Redemption.

And surely if we will only put together the several sentences of sacred Writ which expressly concern her; we shall find, that she made up the Chain of her Bondage with the links of twelvemost excellent vertues.

1. Virginal MODESTY, She was troubled at the Angels word. Luk. i. 29.

2. Mature PRUDENCE. She cast in her mind, what manner of Salvation this should be? Luk. i. 29.

3. Bashfull TIMEROUSNES. Fear not MARY, for thou hast found grace with God. Luk. i. 30.

4. Immaculate CHASTITY. How shall this be, seeing I know not man? Luk. i. 34.

5. Profound HUMILITIE. Behold the Handmaid of our Lord. Luk. i. 38.

6. Perfect OBEDIENCE. Be it done to me according to thy word. Luk. i. 38.

7. Firm FAITH. Blessed art thou who

who hast believed. Luk.1.45.

8. Grateful THANKSGIVING.

*My Soul doth Magnifie our Lord.*  
Luk.1.46.)

9. True POVERTY. She wrapped  
the Infant in swaddling cloths and laid him  
in a manger. Luk.2.7.

10. Invincible PATIENCE. Thy  
Father and I, grieving have sought thee.  
Luk.1.48.

11. Charitable PIETIE. Son,  
they have no Wine. John 2.3.

12. Perseverant CONSTANCY.  
Near to the Cross of Jesus, stood his Mo-  
ther. John 19.25.

In imitation therefore of these her  
holy virtues, and especially of that high  
*Act of Humility* ( as is aforesaid ) by  
which she rendering her self Gods Bond-  
slave, was raised to be his Mother: ( for  
no sooner had She finished that humble  
speech, *Behold the handmaid of our Lord,*  
*be it unto me according to thy saying,* but  
the Word was made Flesh, and dwelt in her  
sacred bowels.)

As also, in consideration of the So-  
vereign Dominion, which God hath gi-  
ven her in Heaven over the Angels -  
( *The Queen stood at thy right hand.*  
*Mal.4.7.* ) on Earth over men, ( *Kings*

reign by me, &c. Prov. 18.) And thou alone hast overcome all heresies in the whole world, sings the Church; ) And over Hell, and the Devill; ( She shall bruise thy head. Gen. 3.) And Lastly, in remembrance that Christ Jesus our Redeemer, was himself subject and obedient unto her, Luk. 3.51.

In Imitation, Consideration, and Memory of these things ( I say ) this holy manner of honouring the most sacred Virgin, was ( as you have briefly heard) invented above six hundred years since, ( by divine inspiration as we may piously believe ) and is much practised amongst the devoutest sort of Christians throughout the world, even at this day.

#### 4. *The Rules of this Devotion of the Bondage.*

1. **I**N sign of the Invisible and spiritual Chain, which links our sincere affection to the sacred Virgin, and moves us to become her servants and Bondslaves, we must wear some little material Chain or manacle of Iron, about our middle, neck, or arms.

2. We are to have the Chain we intend to wear, blessed by some Priest, in this following manner.

The

## The Blessing of the Chains.

Vers. **A** Djutorium nostrum in nomine  
Domini.

Resp. Qui fecit cælum & terram.

Vers. Sit Nomen Domini Benedictum.

Resp. Ex hoc, nunc, & usque in sa-  
cum.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus at te veniat.

Vers. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

## Oremus.

**O**Mnipotens sempiterne Deus, qui vi-  
cula peccatorum nostrorum disfrun-  
pis, ut libertate Filiorum gaudere valea-  
mus; & qui ad vincula salutis, hominem  
advocas, dicens: Injice pedem tuum in  
compedes illius, & ne acedieris vinculis  
eius; Hac vincula quia in signum perpe-  
tra servitus, ad honorem Beata Virginis,  
service eius deferre intendunt, Bene & dicere,  
& Sancti & scire digneris: Et concede  
eis, sic devoce illa gerere, ut vivendo, can-  
dore castitatis illustrentur, ac moriendo, a  
vinculis peccatorum absolti, intercessione  
eiusdem sanctissima Matris Mariae secum  
& cum illa in regno gloria congaudore

Maria, or, Scd  
valcent sine fine. Qui vivis & regna-  
scouln sculorum. Amet.

Then he sprinkles the chains with holy  
water saying,

† In nomine Patris, & Filii, † & Sp-  
ritus Sancti, Amen.

3. We may do well to make choice  
of some day, dedicated to the Virgin  
honour, for the entring into this Bon-  
dage, and putting on of this Chain to  
make our Profession more memorable  
and solemn.

Note that the most proper and prin-  
cipal Feasts of this Bondage, are the An-  
nunciation, and the Assumption: The  
first, being the Origin thereof grounded  
upon those words of the sacred Virgin  
to the Angel: Behold the Handmaid of  
our Lord: And the second, being her  
taking possession of that sovereign Do-  
mination, next after God, wherupon the  
whole duty of this devout servitude  
depends. In these daies therefore, we  
will more particularly and zealously  
put up our devotions in thanksgiving  
unto the Divine Majestic, for the impre-  
cations bellowed upon the glori-  
ous Virgin, and to renew the profession  
of our faith by the special grace of

and Oblation made at our first entrance into it; as it shall be hereafter set down.

4. We should also prepare our selves before hand, by some particular Devotion; as Fasting, Mortification, Meditation, Almes-deeds, Confession; Communion; to render the Profession of our Bondage more efficacious and memorious.

5. Then at the time appointed; we are to kneel down reverently before some Altar or Image of our Blessed Lady, and make an Oblation of our selves unto her, in manner following.

*The Prayer and Oblation of our selves in  
Bondage to the Blessed Virgin.*

O Blessed Mary, Mother of God, Queen of Heaven, and Empress of the whole Universe! Behold I N. N. a most unworthy wretch, humbly prostrate before the Throne of your Mercy and Goodness, heartily Congratulating your glory and greatness, and faithfully acknowledging your sovereign Power and Dominion, next after God himself and all Creatures. Do me my voluntary, absolute, and entire Obedience, and my total and perfect Donition, making

of my self unto your Majesty : desirous  
intending and resolving to be hereafter,  
not only your loyal subject and servant,  
but even your real vassal and Bond-  
slave. In confirmation whereof, I will  
continually wear this material Chain  
about my Body, both as a Badge of my  
now professed Bondage, and also as a  
token of my perpetual affection towards  
you.

Vouchsafe therefore, O Sovereign  
Queen! to Receive, Admit, and own  
me henceforth, as a thing peculiarly  
yours : and as such a one, to defend  
and protect me, during this life, from  
the snares of sin ; to dissipate and break  
asunder, at the hour of my death, the  
f shackles of Satan ; and to draw my de-  
parting soul, by this happy Chain, to  
your Sons heavenly Kingdom ; there to  
praise, admire, and enjoy, both him and  
you for all eternity. *Anson.*

6. After the recital of this oblation  
of your self in Bondage to the Blessed  
Virgin : put the chain about some part  
of your body, and endeavour thence-  
forward to walk worthy so noble

*The Practises and Exercises of this Devotion of the Bondage.*

1. The first Exercise may consist of ejaculatory Prayers, frequently darting out these or the like affections.

O my blessed Lady! I am your servant, and the Bond-slave of your greatness.

Or, O my Lord Jesus! I am yours, and your Mother's Servant and Bond-slave.

Or, Holy Mary, Mother of God! pray for us sinners (and your bond-slaves) now, and in the hour of our Death.

Or when you hear the clock strike, say unto the blessed Virgin with an *Ave Maria*, to which all Christians are invited by Pope Leo the tenth, and Paul the fifth, who gave large Indulgences thereunto.

Or, say then, blessed be the hour and day in which our Lord Jesus Christ was born of the Virgin Mary.

Or, Eternity is at hand.

Or, Jesus, Maria, Joseph.

Or, for the Souls of the faithful departed, who rest in Peace.

2. The second Exercise may consist of Meditations, consisting of the three persons of the holy Trinity.

Aves, in honour of the twelve Privileges of the sacred Virgin, to be said in manner following.

1. *Pater Noster, &c.*

Thanking the eternal Father for having made choice of so worthy a daughter.

1. *Ave Mary, &c.* considering her eternal Predestination.
2. *Ave, her immaculate Conception.*
3. *Ave, her most pure Virginity.*
4. *Ave, her most admirable Maternity.*

2. *Pater Noster, &c.*

Thanking the eternal Son, for having made choyce of so worthy a Mother.

1. *Ave, considering her most happy Child-birth.*
2. *Ave, her sovereign Dominion, not only over the world, but over the Creator of the world: [He was subject to none.] Luke 2.*

3. *Ave, her excellent Parity of Soul and Body.*

4. *Ave, her continual and sublime Intercession.*

3. *Pater Noster, &c.*

Thanking the Holy Ghost, for having  
made choice of so worthy a Spouse.

1. *Ave*, considering her sweet de-  
parture out of this life.

2. *Ave*, her miraculous Resuscitation.

3. *Ave*, her glorious Assumption.

4. *Ave*, her eternal Glorification and  
Coronation.

3. The third Exercise may be a crown  
consisting of five precious Pearls, in ho-  
nour of the blessed Virgin's five principal  
Virtues, to be offer'd up to her in the  
manner following.

1. *The Jasper of Faith*: Produce Acts  
of Faith with most ardent affection :  
saying, O Sovereign Queen, I firmly be-  
lieve that you were an entire Virgin, both  
before and after your happy Child-birth :  
That you are the true mother of God's  
Son ; That your life was without the least  
Sin : That you were a Martyr to the love  
of the Cross : That you are exalted above  
all other Creatures in the Celestial Throne :  
That you are our Advocate, intercessor  
and mostretched Sinner, &c.

Add such other points of Praise as

Maria, or Secular  
your devotion shall suggest, and then  
conclude thus.

Receive [most sacred Lady] this Pro-  
fession of my Faith, as a Jasper-stone  
belonging to your Crown, and obtain for  
me a lively, perfect, and perseverant Faith  
unto the end. Amen.

And recite one *Ave Mary* to this in-  
tention.

12. *The Emerald of Hope* : Produce  
Acts of this Virtue, in honour of the  
blessed Virgin, saying,

O Sovereign Queen ! I contemplate you  
as the hope of the World ; long expected by  
the Fathers in Limbo ; earnestly look'd up-  
on by the Souls suffering in Purgatory ;  
bumbly besought by the Children of the  
Church Militant.

In this number I rank my self, and place  
in you (O holy Virgin ! ) next after God,  
my hope and confidence, trusting that you  
will be to me a Fountain of Grace, a Tower  
of Defence, a City of Refuge, a Gate of  
Heaven to give me entrance unto Para-  
dise.

Receive (most sacred Lady ! ) this Em-  
erald which I present unto you for  
ever, and strengthen my hope and  
confidence in Maria, Gratia Plena etc.

acts proper to this Virtue, saying,

O Sovereign Queen! I consider you as  
him full of perfect Love and Charity, and  
inviting the whole world to participate with  
you of its sweet fruits and effects: saying,  
come to me, all you who desire me, and be  
replenished with my generations, Eccle. 24.

Behold, I come to you with an ardent  
and inflam'd affection, beseeching you to  
enrich me with the treasure of true Cha-  
rity towards God and my Neighbour.

Receive (most sacred Lady!) this Ruby,  
which I offer unto you for your Crown, and  
confirm my love and charity to the end.  
Amen. Ave Maria, &c.

4. The Diamond of Fortitude: Pro-  
duce the acts belonging to this virtue,  
saying,

O Sovereign Queen! I behold gain my  
valiant Champion terrible (to the Troops  
of Satan) like a well order'd Army. Encou-  
rage me, I beseech you, to fight under  
your banner; support my weakness with  
your strong hands and help me to overcome  
all worldly, fleshly, and diabolical tempta-  
tions.

Received [most sacred Lady!] and I  
will present unto you

3. The Pearl of Chastity: Produce  
Acts appertaining to this virtue, saying,

O Sovereign Queen! I admire you as  
the Mother of Purity; the Mirror of  
Chastity, the first who wou'd Virginity  
obtain for me & beseech you, that all my  
thoughts, words and actions may favour of  
Purity, be season'd with modesty, and be  
accompany'd with Chastity. &c.

Receive [most sacred Lady!] this  
Pearl, which I present unto you to illustrate  
your Crown, and powerfully protect me  
against all carnality, and impurity to the  
end. Amen. Ave-Maria, &c.

4. The fourth Exercise, may be to  
practice some particular devotion upon  
such days as are dedicated to the blessed  
Virgin's memory and honour, which are  
all the Saturdays besides the rest of her  
annual Festivities: These devotions may  
be to visit her Altar, to recite her Litany,  
or to make use of some of these [or  
the like] prescribed forms, &c.

5. The fifth Exercise, may be the  
annual Tribune of the

Sovereign Empress: This tribute may be rendered at some Altar, dedicated to her honour, together with the recital of this Prayer.

Receive [O Sovereign Empress!] this small Tribute, which I here most humbly present to your sacred Majesty, in acknowledgement of that supreme Dominion you have [next after God] over my heart: and to testify the desire I have to live and die your Bond slave. Permit not [O sacred Virgin!] that I ever pay unto Sathan, the World, or my sensuality, any Tribute of sin: but procure for me a happy passage from this my earthly Pilgrimage, to the Heavenly Paradise: there to offer up to your Son and You, an Eternal Tribute of praise and benediction. Amen.

6. *The sixth Exercise*, may be that of Penance and Mortification, by directly taking a Discipline; or wearing some harsh thing upon the bare skin. Such as certain times of the year; and such ones strengthen the body, and help to purify it of this ghostly Father of all sins. And this day is given to us to do penance for all our sins, and to offer up the best of ourselves to the service of the blessed Virgin.

your of purity, and pattern of all virtue! I wretched Sinner, do most humbly acknowledge that I have highly offended your Son and You, by the foolish and besotted liberty of my body and soul; and therefore having now no other refuge left me, I here prostrate my heart before you: [O my compassionate Mother!] bequeathing my self unto you in quality of a Bond-slave, and submitting my whole self to your holy Empire, and command. Curb, I beseech you, this rebellious body of mine, receive this consummous and stubborn heart, and let not your mercie reject me a sinner, since your Immaculate Virginity brought forth the Author of all Piety.

*A concluding Prayer to the sacred Virgin-Mother upon the same subject.*

O Holy Virgin, Mother of God! Queen of Men and Angels! Marvel of Heaven and Earth! I reverence you more than any creature that I can according to my knowledge; I should according to your command, say more, but I know not what else to say.

soul and my life, and will belong to you for evermore; and I will render you some *particular* Homage and Dependency in all future time and Eternity.

O Mother of grace and mercy! I make choice of you for the Mother of my soul, in honour of that choice which God himself made of you for the *Mother* of his Son.

O Queen of Men and Angels. I accept and acknowledge you for my Sovereign Mother, in honour of that Dependency, which my Saviour and my God had on you as upon his Mother; And in this *Quality*, I bequeath unto you all power over my soul, and over my life, as much as ( according to God ) I can bequeath it.

O sacred Virgin Mother! Look upon me as upon your *own thing*, and in your goodness use me as the *Subject* of your power, and as the *Object* of your pity.

O Source of Life! Fountain of Grace! Refuge of Sinners! I have recommended you, hoping thereby to be freed from every affliction, furnished with *Grace*, and protected from eternal Death.

O take me into your care, and let me always remain in your protection.

O take me into your care, and let me always remain in your protection.

that which I deserve not to obtain, by reason of my offences : and let the last hour of my Life & that hour which is to decide my Eternity ) be in your hands, in honour of that happy Moment of the Incarnation, wherein God became Man, and you were made Gods Mother.

O Virgin, and O Mother both together ! O sacred Temple of the sovereign Deity ! O Mervail of Heaven and of Earth ! O glorious Mother of my God ! I am yours by the general Title of your greatness ; but I will be also yours by the particular Title of my own choice, and by this act of my own free will. Wherefore I give myself to you, and to your Son Christ Jesus my Lord and Saviour ; and I resolve to let pass no day without rendering to him and to you some particular homage, and some special testification of this my dependency and servitude, in which my desire is to die and to live for evermore.

The Litanies of our Blessed Lady of  
Loretto.

So called,

For that they are usually sung in that sacred Church of Loretto, upon all the Saturdays in the year, (as they are also in this our Chappel of the Rosary) and Feasts of the Blessed Virgin Mary.

The pious Rosarists may please to take notice, that some years since there were certain Religious Persons, who agreed together to recite daily these holy Litanies for the happy death of each other; to whom many thousands joyn'd themselves, throughout all Italy, Spain, France, Germany, and the Indies. And why should not the like sacred Association be established also in our Country, amongst such devout Christians as are equally zealous of the Blessed Virgin's honour, and as much desirous of a happy death?

We therefore (the Compilers of this Book) do hereby declare, that we the devout Children and Companions of the

to recite daily these following Litanies  
for each others happy death: And that  
we do now, (even by these presents,  
without any further declaration or ce-  
remony) admit, receive, and associate  
unto our selves; and to a joint commu-  
nication with us in these our Prayers;  
All such as being desirous thereof, shall  
mutually perform these three follow-  
ing points.

I. Recite daily these Litanies, with  
the adjoyned Anthem and Prayer, to  
the sacred Virgin, and to Saint Joseph.

2. Recite them for all such as are thus associated, as they all recite the same for him.

3. Recite them for his own and their happy death, and for the obtaining of grace necessary for that purpose.

DNA synthesis in basal tumor cells

## Indirect Methods

people's right to their culture

*Litanie Beatae Mariae Virginis Lau-*

*Leptochrysa* Reichenbach analog with

*Amphibians* *Reptiles*

*Leptothrix* *argentea* *var.* *argentea* *var.* *argentea*

*Pyridium confusum* (Sam.)

— Sontrix! ) nostraras deprecati-

*and certain successions in the matter.*

*enim omnes, liberorum /*

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*Virgo gloria & benedicta; Domina nostra, Mediatrix nostra, Advocata nostra;*  
*tuo Filio nos reconcilia, tuo filio nos recomenda, tuo Filio nos representas, nunc*  
*& in hora mortis nostra.*

*Kyrie eleison.*

*Christe eleison.*

*Kyrie eleison.*

*Christe audi nos.*

*Christe exaudi nos.*

*Pater de Cælis Deus,*

*Fili Redemptor mundi Deus,*

*Spiritus Sancte Deus,*

*Sancta Trinitas unus Deus,*

*Sancta Maria,*

*Sancta Dei Genitrix,*

*Sancta Virgo Virginum,*

*Mater Christi,*

*Mater divina gratia,*

*Mater purissima,*

*Mater castissima,*

*Mater inviolata,*

*Mater intemerata,*

*Mater amabilis,*

*Mater admirabilis,*

*Mater Creatoris,*

*Mater Salvatoris,*

*Virgo Prudentissima,*

*Virgo Veneranda,*

*Virgo Predicanda,*

*Virgo preciosa,*

*misericordia nobis*

*Onus premissum*

Virgo Clemens,  
 Virgo Fidelis,  
 Speculum justitiae,  
 Sedes Sapientie,  
 Causa nostra latitiae,  
 Vas spiritualis,  
 Vas honorabile,  
 Vas insigne Devotionis,  
 Rosa mystica,  
 Turris Davidica,  
 Turris Eburnea,  
 Domus Aurea,  
 Faderis Arca,  
 Ianna Cœli,  
 Stella Marutina,  
 Salus infirmorum,  
 Refugium Peccatorum,  
 Consolatrix Afflitorum,  
 Auxilium Christianorum,  
 Regina Angelorum,  
 Regina Patriarcharum,  
 Regina Prophetarum,  
 Regina Apostolorum,  
 Regina Martyrum,  
 Regina Confessorum,  
 Regina Virginum,  
 Regina Sanctorum omnium,  
 Regina Sacratissimi Rosarii,  
 Agnus Dei, qui tollis peccata mundi,  
 Purge nobis Domine.  
 Agnus Dei, qui tollis peccata mundi,

Exaudi

*Exaudi nos Domine.*

*Agnus Dei qui tollis peccata mundi,  
Miserere nobis.*

*Antiphona.*

*Slib tuum präsidium confugimus sancta  
Dei genitrix, nostras deprecationes ne  
despicias in necessitatibus nostris, sed a pe-  
nibilitate cunctis libera nos semper Virgo glo-  
riosa & benedicta; Domina nostra, Mediatrix  
nostra, Advocata nostra! tuo Filio nos  
reconcilia, tuo Filio nos recommenda, tuo  
Filio nos representa, nunc, & in hora mor-  
tis nostræ.*

Ver. *Ora pro nobis sancta Dei Geni-  
trix.*

Resp. *Ut digni efficiamur promissionibus  
Christi.*

*Oremus.*

*M*morare, O piissima Virgo Ma-  
ria! non esse auditum a saeculo, quem-  
quam ad tua confidentem præsidia, tua  
implorantem auxilia, tua potentem suffra-  
gia ante esse derelictum.

Nos tali animarè fiducia, ad te Virgo  
Virginum recurrimus, coram te genuis  
peccatores assistimus; Noli Mater misericordie  
verba nostra despicere, sed audi nos penitentes  
te, & exaudi.

Virgo Clemens,  
 Virgo Fidelis,  
 Speculum justitiae,  
 Sedes Sapientie,  
 Causa nostra latitiae,  
 Vas spirituale,  
 Vas honorabile,  
 Vas insigne Devotionis,  
 Rosa mystica,  
 Turris Davidica,  
 Turris Eburnea,  
 Dominus Arca,  
 Faderis Arcas,  
 Ianua Cœli,  
 Stella Marutina,  
 Salus infirmorum,  
 Refugium Peccatorum,  
 Consolatrix Affictorum,  
 Auxilium Christianorum,  
 Regina Angelorum,  
 Regina Patriarcharum,  
 Regina Prophetarum,  
 Regina Apostolorum,  
 Regina Martyrum,  
 Regina Confessorum,  
 Regina Virginum,  
 Regina Sanctorum omnium,  
 Regina sacraissimi Rosarii,  
 Domini Dei, qui tollis peccata mundi,  
 Miserere nobis Domine.  
 Domini Dei, qui tollis peccata mundi,  
 Exaudi

*Exaudi nos Domine.*

*Agnus Dei qui tollis peccata mundi,  
Misere nobis.*

*Antiphona.*

*S*ub tuum præsidium confugimus sancta  
Dei genitrix, nostras deprecationes ne-  
despicias in necessitatibus nostris, sed a po-  
nentis cunctis libera nos semper Virgo glo-  
riosa & benedicta; Domina nostra, Media-  
trix nostra, Advocata nostra! tuo Flio nos  
reconcilia, tuo Filio nos recommenda, tuo  
Filio nos representa, nunc, & in hora mor-  
tis nostræ.

Ver. *Ora pro nobis sancta Dei Geni-  
trix.*

Resp. *Ut digni efficiamur promissionibus  
Christi.*

*Orenaus.*

*M*morare, O piissima Virgo Ma-  
ria! non esse auditum a seculo, quen-  
quam ad tua confugientem præsidia, tua  
implorantem auxilia, tua potenter suffra-  
giaate esse derelictum.

Nos tali animati fiducia, ad te Virgo  
Virginum recurrimus, coram te genui  
peccatores assistimus; Noli Mater Virgo  
verba nostra despicer, sed audi nos  
nos, & exaudi.

*Versus & Oratio de Sancto Josepho,*

*Ver. Justus ut pa'ma florebit.*

*Resp. Sicut Cedrus Libani multiplicabitur.*

*Oremus.*

*S*anctissima Genitrix tua Sponsi, quashumus Domine, meritis adjutemur; ut quod possibilitas nostra non obtinet, eius nobis intercessione donetur. Qui vivis & regnas in secula seculorum.

*Aus. Amen.*

*The Litanies of our Blessed Lady of Loreto.*

*Anthem.*

*V*ENIE to your Patronage (O sacred Mother of God!) despise not our Prayers in our necessities, nor deliver us from all dangers. O ever Virgin and Blessed Virgin! Our Lady, Mediatrix, our Advocate! Receive our Son, recommend us to him, represent us to your Son, and give us the hope of our death.

*VENIE MATER NOSTRA*

Lord have mercy upon us.  
Christ hear us.

O Christ graciously bear us.

God the Father of Heaven,

Have mercy upon us.

God the Son, Redeemer of the world;

Have mercy upon us.

God the holy Ghost,

Have mercy upon us.

O holy Trinity, one God,

Have mercy upon us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine Grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Mother of Prudent,

Mother of Admirable.

Mirrour of Justice,  
Seat of Wisdom,  
Cause of our Joy,  
Spiritual Vessel,  
Honourable Vessel,  
Vessel of singular Devotion,  
Mystical Rose,  
Tower of *David*,  
Tower of Ivory,  
House of Gold,  
Ark of the Covenant,  
Gate of Heaven,  
Morning Star,  
Health of the Weak,  
Refuge of Sinners,  
Comfort of the Afflicted,  
Help of Christians,  
Queen of Angels,  
Queen of Patriarchs,  
Queen of Prophets,  
Queen of Apostles,  
Queen of Martyrs,  
Queen of Confessors,  
Queen of Virgins,  
Queen of all Saints,  
Queen of the most sacred Rosary,  
Queen of God, whost fellow  
she liveth in the world,  
*O Lord,*

Lamb of God, who takes away the  
sins of the World,  
Have mercy on us.

Anthem.

**V**ENI fly to your succourage (O sacred  
Mother of God!) Despise not our  
prayers in our necessities, but deliver us  
from all dangers, O ever glorious and Blef-  
fed Virgin, our Lady, our Mediatrix, our  
Advocate! Reconcile us to your Son, Re-  
commend us to your Son, R: present us to  
your Son, now, and at the hour of our death.  
Per. Pray for us O holy Mother of God.

Auf. That we may become worthy of  
Christ's promises.

Let us pray.

**R**EMEMBER (O most compassionate  
Virgin Mary! Mother of Pardon,  
Mercy, and Consolation!) That I  
never yet heard or known, that any  
was by you rejected, who in his extremest  
persecutions, and afflictions, had recourse  
to your powerful Prayers; Patroness of  
Protection.

I listened with this confidence to the

repeated offering of my soul to your

mercy, and protection.

hearts full of sorrow, make now to prop  
(O sacred Virgin Mother!) our most  
humble addresses, in these our present  
and pressing necessities.

Despise not our words, we beseech  
you (O Blessed Mother of the Word  
Eternal and Incarnate!) reject not the  
Petitions of your poor servants, (O you  
pious Comforter of all afflicted souls!)  
but graciously vouchsafe to hear us, to  
help us, to protect us, and to obtain for  
us the accomplishment of all our just  
and humble desires; That we may have  
fresh occasion to admire your transcen-  
dent Mercy, Charity, and Compassion,  
and to magnifie and praise with eternal  
gratitude and thanksgiving, the infinite  
goodness of your Divine Son, our sweet  
Saviour, Christ Jesus.

*The Verse and Prayer of St. Joseph.*

The just man shall flourish as a

We shall be multiplied as the Crops

Let me pray,

O Lord, my salvation,

in the name of Jesus Christ I pray.

what we are unworthy to obtain, may be granted us by his intercession: who livet and reignest world without end.

*Missa votiva per abni Circulum Sanctissimi Rosarii Beatae Virginis, quam hic imprimi fecimus; propterea quod in perpaucis Missalibus reperiatur.*

**S**alve Sancta Parens enixa puerpera Regem; Qui Cœlum terramque regit in secula seculorum.

Ver. Post partum virgo inviolata permanisti: Dei Genitrix intercede pro nobis.

Gloria Patri, &c.

Oratio.

**D**eus cuius unigenitus per vitam mortalem, & Resurrectionem in nostra carnis substantia, nobis salutis eterna premia comparavit: Da famulis tuis hac omnia per sanctum Rosarium recensentibus, imitari quod dedit, sentire quod pertinet, & assequi quod promisit. Per eundem, &c.

Leotto Libri Sapientie.

**A**gnitio, & ante secula creata summa ad patrum servitudo, et invenitatem, & in habitu illarum sanctarum, et in Sua

radicavit in populo honorificato, & in fama  
Dei mei hereditatis illius, & in plenaria  
dime Sanctorum detentio mea.

Resp. Benedicta & venerabilis virgo  
Maria: qui sine tactu pudoris inventa es  
mater Salvatoris.

Ver. Virgo Dei genitrix, quem tu omni  
non capit orbis, in tua se clausit viscera  
factus homo. Alleluja.

Alleluja. Virga Jesse floruit, virgo  
Deum & hominem genuit: pacem Deum  
reddidit, in se reconcilians imo summam.  
Alleluja.

Infra Septuageſimam.

Gaudet Maria virgo, cunctam heresies  
sola interemisti.

Tempore Paschali.

Alleluja. Virga Jesse floruit. ut  
supra.

Alleluja. Surrexit Dominus & egredi-  
vans mulieribus ait, aveite: tunc accessi-  
runt, & venerunt pedes ejus.

Tempore Ascensionis. Alleluja.

Ascendens Christus in altum capivit  
carnificationem: Dedit domini homi  
in instrumento Evangelii secundum  
Iacobum, LXXXII.

Alleluja. Logos. Iesu ad  
hunc mundum quendam misericorditer  
misit: Rerum opere

qui te portauit; & ubera que suxisti, ac  
ille dixit: *Quin nemo beatus, qui audiret  
verbum Dei, & custodiret illud.*

## Offertorium.

*Ave Regina cælorum: Mater Regis  
Angelorum: O Maria flos virginum, ve-  
lut rosa vel Lilium, funde preces ad filium,  
pro salute fidelium.*

## Secreta.

*Fac nos qua sumus Domine, his mune-  
ritus offerendis convenienter apari, &  
per sancti Rosarii mysteria sacramentum  
fidei mysteriorum coronans, sic memorati  
preciosis & praestigiis celste, misericordie  
tuorum signis assurgamus, et tunc eum*

## Commissio.

*Peara viscera Mariae virginis, que  
probaverens alterius patris filium, Alle-  
luia. illi beatitudine sit hunc celosq; atri-*

## Post communio.

*Kaneranda Secundum Rosarii  
Mysteriorum in honorem Rosae mysticæ.  
Pro quo virginis Mariae ab Eboracum  
Iusti dicatur celestes omnipotens Deus,  
benignus faciens proficiens in omnibus in-  
tefforibus etiam auxiliis cuius reprobatur  
et. Mysteriorum etiam per suorum auxili-  
parum effectus. Rerum quidam P. invenit  
mysteriorum Ihesu Christi Ann. 1590. Quem  
nam, &c. Ite Missa est. Et Sicut erat  
cum Domino.*

*Help. Deo Gratias.*



## Several Prayers.

Whereof one or more may be sometimes added after the Litanies of our Blessed Lady, according to each ones Devotion, Occasion, or Necessity.

### I.

#### A Prayer for our Sovereign King CHARLES.

O Almighty God, King of Kings, and Lord of Lords, from whom all power in heaven and earth is derived! We most humbly beseech you to look in mercy upon our most gracious Sovereign King Charles, whom your divine goodness hath wonderfully restored to his people, and re-established in the Royal Seat of his worthy Predecessors, to govern under you these Kingdoms: Grant him prudence O Lord! to know thy will, and grace to practice it; defend him from all danger, defend his enemies, bless him here-  
plenty, and prosper him upon earth; give him his just reward in the life to come, and let him have a blessed eternall rest. Amen.

2.

*A Prayer for our Gracious Queen  
CATHERINE.*

Almighty and all-merciful Creator,  
we most humbly offer up our Pray-  
ers to your divine Majesty in behalf of  
your Servant, our Gracious Queen  
Catherine, whom your Providence hath  
associated to the Royal Throne of these  
Kingdoms.

Give her, we beseech you, true zeal  
to promote your honour, sincere Piety  
to perform her duty, solid Prudence in  
her comportment towards all persons,  
faithful Constancy in all troubles and  
temptations, a happy Issue for the com-  
fort and peace of her People, and all  
such gifts, graces, and virtues, as are  
proper for the discharge of her High  
Place and Dignitie; that after she hath  
here reigned prosperously amongst us  
upon Earth, she may hereafter reign  
perpetually amongst your Subjects in  
Heaven: Through the merits  
of your dear Son, our Lord and Saviour  
Christ Jesus. Amen.

## Several Prayers.

Whereof one or more may be sometimes added after the Litanies of our Blessed Lady, according to each ones Devotion, Occasion, or Necessity.

I.

### A Prayer for our Sovereign King CHARLES.

O Almighty God, King of Kings, and Lord of Lords, from whom all power in heaven and earth is derived! We most humbly beseech you to look in mercy upon our most gracious Sovereign King Charles, whom your divine goodness hath wonderfully restored to his people, and re-established in the Royal Seat of his worthy Predecessors, to govern under you these Kingdoms: Give him prudence O Lord ! to know your only will, and grace to practice it; defend him from all danger, defend him from his enemies, bless him here with health, plenty, and prosperity; and bring him hereafter to your blessed presence, and felicity in Heaven. Amen.

PRINTED FOR J. DODS,

AT THE SIGN OF THE CROWN,

IN THE HIGH STREET,

LONDON.

2.

A Prayer for our Gracious Queen  
CATHERINE.

A Lmghty and all-merciful Creator,  
we most humbly offer up our Pray-  
ers to your divine Majesty in behalf of  
your Servant, our Gracious Queen  
Catherine, whom your Providence hath  
associated to the Royal Throne of these  
Kingdoms.

Give her, we beseech you, true zeal  
to promote your honour, sincere Piety  
to perform her duty, solid Prudence in  
her comportment towards all persons,  
faithful Constancy in all troubles and  
temptations, a happy Issue for the com-  
fort and peace of her People, and all  
such gifts, graces, and vertues, as are  
proper for the discharge of her High  
Place and Dignitie; that after she hath  
here reigned prosperously amongst us  
upon Earth, she may hereafter reign  
perpetually amongst your glorious  
Saints in Heaven: Through the merits  
of your dear Son, our Lord and Saviour  
Christ Jesus. Amen.

3.

*A Fielde Recommendation of our selves  
to the sacred Virgin-Mothers  
protection.*

O Sacred and Sovereign Lady-Mother I here after God the only hope of my Soul! into that singular faith, commendation, and custody, whereby your tenderlie loving Son, Christ Jesus my Saviour, recommended you from the Cross to his dearly beloved Disciple St. John: I do this day, and all the dyes of my life, commend and commit my body, my soul, my sensies, my honour, all my hope and comfort, all my anguiishes, miseries, and afflictions, all my thoughts, words, and actions, my whole life, and the final end thereof: Most humbly beseeching you, that I may (by your powerful intercession) be preserved from all sin, from all scandal, from whatsoever may any way displease you, or your Sons pure eyes, probisit me never, or hazard the loss of your grace, and from a sudden and temporall death. Obtain for me, I beseeche you, O my glorious Lady-Mother

I beseeche you to truly penitent for all my sins; that I may manfully resist all occasions of sin, that I may

walk more warlike and innocentlie for  
the future.

Let me feel your prompt and power-  
full assistance during the whole course  
of this my lives Pilgrimage; and in the  
dreadful day of thy judgment, be you  
pleased (O sacred Mother!) to become  
my pious Advocatix at the Tribunal of  
your Son Christ Jesus: To whom, with  
the Father and the Holy Ghost, be all  
honour and glory for evermore, Amen.

4.

*A Prayer for a happy death.*

O My dear Lord Jesu! I most humble  
beseech you by those most bitter  
pains and pangs which you suffered for  
me in your cruel Passion, and particu-  
larlie in the hour wherein your Divine  
Son passed forth of your blessed Body,  
take pitie upon my poore and fainthearted  
soul in its last agonic, and in its passage to  
Everbie.

And you, O compassionate Virgin  
Mother Mary! remember how nou-  
ly I stood by your dear Son in his  
Passion, and by that your-  
self in your sorrows, and  
in your joys; and let me  
now be consoled by your  
merciful compassion, and  
by your intercession for me.

*Joseph Nicodemus, Lazarus, Mary Magdalene, Mary of James, Mary of Salome, and Martha, who stood by my dear Redeemer Christ Jesus expiring on the Cross; assist me also in the hour of my souls departure, and accompanie it to a happy Eternitie. Amen.*

5.

*A general Prayer, for our Selves, our Friends, and the whole Church.*

**D**issolve we beseech you, O Lord, by your bountie, the bonds of our sins; and by the intercession of the sacred Virgin, and all your blessed Saints, preserve us, our Friends, our Brethren, and our Benefactors, in your grace and Sanctitie: Purge, O Lord, from all impietie, and enrich with solid vertues and perfections, all such as have any relation to us by consanguinitie, affinitie, or familiaritie; grant us health of body, peace of mind, quiet of conscience; assist us against all our visible and invisible adversaries; destroy in us all earthly and worldly desire; draw us into the air, and make us to unite the best parts of our mortalitie; defend us from all our enemies, and give us victory, and an

our Confraternitie of the sacred Rosary, from all contagious diseases, from all plaguy infection, and from all heretical treachrie and incursion. Protect our chief Pastor, our Superiours, the Clergie, and the whole Body of the Catholique Church, from all miserie and aduersities; give prosperitie to the living, and rest to the departed; and let your divine blessing be upon us all this day, and evermore. Amen.

## 6.

*A Prayer for the conversion of Hereticks  
and Infidels.*

O Almighty and all-merciful God ! who seekest and desirkest the salvation of all souls ; Take pitie (we beseech you) upon all such as are seduced with pestiferous errors, and segregated from the unity of your sacred Church. Pardon them, O Lord ! for they perceive not what they do ; Illuminate the eyes of their understanding, O true light of all spirits ! that they may see their own blindest, and seeing it, may leave it, and abandon it ; and that so being made free, may be reconciled to you, and to your Church, and to your fold, then to be magnifie

## 7.

*A Prayer for a special Friend.*

**P**Reserve, O Lord ! this your servant, and our Benefactor N. for whom we humbly offer up these our Petitions to your sacred Majestic; beseeching you to grant him a perseverant constancie in the Catholick Faith, a safe passage through this lives dangerous pilgrimage, and that no worldlie, carnal, ordisholic-  
cal temptations may have the power to separate him from you his prime and on-  
ly good.

Pardon his sins we beseech you, whereby he hath deserved your indignation; Increase his justice, due to your self, and to his neighbour; give him grace to correspond to the calling and condition wherein you have placed him; let him be equalie moderate, patient, longsighted in adversity, and in prosperity direct him in all his works, and defend him against all his enemies; and grant him a happy death, and a glorious resurrection to the Kingdom of

## 8.

*A Prayer for a Friend in Tribulation.*

**V**ouchsafe (we beseech you, O merciful Creator !) to afford the sweet-  
ness of your consolation to your afflicted  
servant N. Remove (O Lord !) accord-  
ing to your good pleasure, the heavy  
burthen of his calamities ; give him pa-  
tience in his sufferings, resignation to  
your providence, perseverance in your  
service, and a happy translation from  
this calamitous life to eternal glory.

## 9.

*A Prayer for a Friend in his sickness  
and infirmities.*

**O** Sovereign Lord God ! the Author  
of our health, and our comfort in  
sickness ; in the watch of whose divine  
providence run all the moments of our  
lives earthly pilgrimage ! Hear ( we  
beseech you) the prayers which we pour  
out before you for N. your infirm, but  
faithful servant ; and mercifully return  
him to his former welfare, that he may  
hereafter walk more worthily.

**10.** *A Prayer for a Friend in his sickness  
and infirmities.*

**O** Sovereign Lord God ! the Author  
of our health, and our comfort in

**11.** *A Prayer for a Friend in his sickness  
and infirmities.*

pitie, let your most just will ( O benevolent & merciful Father ! ) be accomplished in this, and in all things whatsoever ; only let Death find him well prepared, and rightly disposed ! Let him humble kiss your paternal rod which chastiseth him, and patiently submit to the cross which your loving hand hath laid upon his shoulders ; let him behave himself, during the remaining time of his infirmity, as befits a pious and devout Christian ; free from pusillanimitie and despair, full of hope and filial confidence : And finally, being strengthened with the Sacraments, reconciled to his Enemies, and settled in your grace and favour, let him chearfullie expect, and joyfullie embrace Deaths summons, and his bodies and souls separation. Amen.

## IO.

*A Prayer for our Enemies, Detractors, and Persecutors.*

**O** Meek and merciful Lord Jesus Christ, our Master, Exemplar, and Precursor of Peace, Charitie, and brotherly love to men ! Who hast commanded us to love our Enemies, and to do good to them that persecute us, and who prevent us in our capital Adversities, we beseeche thee ( we most humblye beseeche thee )

ble, & teach you) the spirit of Christian char-  
tis, meekness, and sweetnes; that we  
ke my freelite, sincerelite, and heartelite for-  
and we all such as have any way offended  
us, injured us, or persecuted us; and  
that we may conquer all our Enemies  
malice by our fraternal compassion and  
fection: Beslow on them also, ( O  
Blessed Saviour ! ) the same spirit of per-  
fect peace, love, and charitie; and pow-  
erfullie defend us from all their trea-  
cherie and deceipts. Amen.

## III.

*A Prayer for a Woman great with Child  
or labouring in Child-bed.*

O Most dread Sovereign! who for the  
just punishment of the first Wo-  
mans prevarication, have pronounced  
and imposed a severe and unavoidable  
sentence of malediction upon all Wo-  
man-kind to wit, that they should con-  
ceive their Children in Original sin,  
that having conceived them, they  
should be subject to many miseries,  
and they should bring them forth  
the hazard of their own lives, &  
the hazard of the life of their  
children, & that they should  
be subject to many  
distresses, & afflictions,

206. *Several Prayers* See,  
mitigate the rigorous Edict of thine  
neal Law in behalf of this your poor  
Handmaid, now labouring in the pain  
of Child-bed), and to give her courage,  
comfort, and patience in her sorrow.  
Grant that in due time she may be hap-  
pily and speedily delivered; that the  
Child she bears in her womb, may  
be brought forth into the world, accom-  
panied with all such perfections of body,  
soul, and spirit, as are befitting our hu-  
mane nature, that it may live to be  
born by sacred Baptism, and that both  
the Child and the Mother may become  
your faithful servants. *Amen.*

I 2.

*A Prayer to apprise the Disciple Indians  
in any publick or private meeting,*

**V**HEN we compare, O Lord I your  
punishments with our own ini-  
gencies we are forced to confess, that our  
crimes do far exceed your chastisement.  
We are sensible of our sins penitent, but  
we know not one sinful person among  
us who is troubled, but

that we bewailed after the visitation.  
If you, O Lord ! stretch forth your hand  
to strike us, we make you large promises ; if you sheath your sword, we fail in  
our performances. If you scourge us, we  
petition you to spare us ; if you merci-  
fully spare us, we again maliciously pro-  
voke you to scourge us.

Behold, O dread Sovereign ! you have  
us self-accused, adjudged, condemned ;  
and we well know, that unless you will  
pardon us, we must needs perish.

Grant unto us, O compassionate Fa-  
ther ! that which we desire, though we  
deserve it not, who hast given us a being  
when we were nōs. Amen.

¶ 3.

*A Prayer to withdraw our minds from  
the superfluous cares and solici-  
tudes of this World.*

O Lord, our true Lover, our faithful  
Teacher, our bountiful Nourisher !  
Take from us all vain, superfluous, and  
noxious cares and solicitudes ; and since  
you have been graciously pleased to prom-  
ise me that your self will make up  
for all loss or damage done to me by  
the care and trouble I have incurred  
by my own sins, give me a clear evi-  
dence of your favor, and let me see  
the tokens of your goodness.

lie objects; let us seek only your Kingdom, and be only solicitous for the advancement of your honour and glorie; let us run on cheasfullie, contagiouslie, perseverantlie, in the way of your precepts, during our earthlie pilgrimage, that so we may be finallie translated to your heavenlie Paradise. Amen.

## I 4.

*Prayers to be said in time of the Plague.*

## The Anthem.

**R**Emember your Covenant ( O merciful Creator ! ) and say to the smiting Angel, Now hold thy hand; that the Earth may not become desolate, and every living soul destroyed.

*Verf.* Lord let your anger cease from your People.

*An.* And from your City.

## Let us pray.

**H**ear ( we beseech you, O compassionate Lord God ! ) the Prayers of your People; and as we consider the judgments affixed for our sins, we beseech you to intercede in the name of your Only

humane, fraikie cannot subsist amidst so many and great dangers, without the support of your divine favour and assistance. Give us (we beseech you) health of mind and body; and grant that we may overcome by your help and mercie, what we deservedlie suffer for our own sins and impieties.

Lord! lend a gracious ear to the petitions of your poor servants, grant them the desired effect of their taithful supplication, and avert from us the furie of the raging Pestilence; whereby the hearts of all mortal men may humble and graciefullie acknowledge, that such scourges proceed from your just anger and indignation, and cease through your boundleis mercie and goodnes.

A Prayer to the sacred Virgin-Mother, called the Miraculous Prayer, against the Plague, and most

The Star of Heaven, whose snowy breast,  
Did stille our sweet Lord; imprest  
The plague of Death, whoe ouer

Whole wars deprive men of their  
breath,  
By the destructive wound of Death.

*Rejoice thrice these ensuing Verses.*

Bright Star o' th' Sea, 'gainst Plague your  
help afford,  
Nought is deny'd you by your Son, our  
Lord,  
Who honours you, Blest Maid : us, Jesu,  
save,  
Which for us, at your hands, she daigns  
to crave.

*Let us pray.*

O God of mercie, God of compas-  
sion, God of Pardon ! who in time  
past taking pity upon your afflicted peo-  
ple, gave command to the striking An-  
gel, that he should with-hold his hand  
from further punishing them : we most  
humblie beseech you, for the love of that  
gloriouse Star, whose sacred Breasts you  
will directly suck'd, that you will  
vouchsafe us your gracious help, where-  
upon we have deserved from your  
mercy, and for the sake of your  
Son, our Lord Jesu Christ.

15.

A most devout and efficacious Prayer to the sacred Virgin-Mother is in the honour of her blessed Sons Passion, and her own Compassion: to be recited with a pure Intention and perfect Resignation, for the space of 30. days; in hopes to obtain of the divine Mercy, a full grant of all lawful demands.

Holy Mary! Perpetual Virgin, Mother of Power, Grace, and Mercy! Sweet Comfort of all sad, desolate, and distressed persons!

By that Sword of sorrow which pierced your soul, when your dear Son our Saviour Christ Jesus suffered a cruel Death upon the Cross; and by that filial affection, wherewith he reciprocally compensated your maternal affliction, recommended you to the care of his beloved Disciple St. John: take pity and compassion upon me (I beseech you) in this my present and pressing affliction of infirmie, poverty, and whatsoever other spiritual or corporal necessities.

O most Affectionate Virgin! Hear my supplication, and consider my case, and my condition, that

self encompassed with these grievous afflictions and calamities by reason of my great crimes and offences ; I know not whither to fly for succour, or to whom I may make my moan, but to you my meek and merciful Mother.

Lend therefore (I beseech you, O b-  
ving Mother !) the Ears of your ordina-  
rie pietie, and wonted mercie ; to the  
humble Petition of your poor child and  
servant.

And by the powels of your dear Son  
Jesus : By that sweetnes which his ble-  
fed soul resented at the time of his alli-  
ance with our humane nature ; when  
resolving with the Father and the Holy  
Ghost, to unite his divine person to  
mortall flesh for mans salvation, he sent  
his Angel to you (O holy Virgin !) with  
these happie tidings ; and the Holy  
Ghost over-shadowing you, clad himself  
with our humancie in your chaste en-  
dowments containing true God and true  
Man for the space of nine Moneths in  
your blessed Womb ; and from thence  
descended into the world.

And by the powels of your Son Jesus  
which this most hallowe Sainte Anne  
had by the blessed Virgin Mary, who  
was a member of the blessed Virgin Mary

and her Son Jesus, and the Holy Ghost  
which dwelt in her, and in the blessed

Mount Oliver, That if it might stand  
with his divine providence, this bitter  
Chalice might pass away from him:

By this thrice-repeated Prayer of his,  
and all the painful Journeys he under-  
took in the time of his Passion, in which  
you, (his compassionate Mother!) dole-  
fullie followed him from place to place,  
never leaving him till his last gasp upon  
Mount Calvary:

By the outragious injuries, scornful  
disgraces, cruel blows, contumelious  
blasphemies, forged witnessies, false accu-  
sations and unjust judgments, which he  
(innocent Lamb!) patientlie endured.

By the shackles which fettered his  
Limbs, the tears which flowed from his  
Eyes, the bloud which trickled from his  
whole Bodie:

By the Fear, the Sorrow, and the Sad-  
ness of his heart, and by the shame he re-  
ceived, in being stripp'd of his garments,  
to hang naked upon the Crois in your  
presence, (O sorrowful Virgin!) and in  
the sight of all the people:

By his Royal head, crowned with  
Thorns, and smitten with a spear,  
That quenched with a drop  
of his opened side,  
The bloud which  
the living Christ

By the sharp Nails, wherewith his tender Hands and Feet were cruelly pierced, and fastened to the Cross.

By the recommendation of his departing Soul to his Eternal Father; laying, Into your hands, (*O my heavenly Father!*) I commend my Spirit.

By his giving up the Ghost, when he cryed out with a loud voice; *My God, my God, why have you forsaken me?* And then bowing down his blessed Head, said: *All is finished:*

By the great Merits he shewed towards the good Thief; by his Descent into Limbus, and the Joy he communicated to the just Souls there detained;

By the glory of his triumphant Resurrection, and the comfortable apparitions he frequently made for Forty days successively to you (*O sacred Virgin!*) to his holy Apostles, and to his other chosen Friends and servants:

By his admirable Ascension, when in your and his Apostles sight, he was received into heaven:

By the miraculous coming down of the Holy Ghost in form of a dove upon his Disciples.

By his descent into hell to plant his Kingdom.

By the dreadful day of general judgment, in which he is to give sentence upon all mankind.

By the mutual compassions, and tender affections you had towards each other, whilst you liv'd together in this world.

By the unspeakable joy of your glorious Assumption; when in the presence, and by the power of your blessed Son, you were taken up into Heaven, to be with him made partaker of his eternall felicity.

By all these Sorrows, Joys, Passions, Compassions, and whatsoever is near and dear to you in Heaven, and upon Earth; take pity upon me (O compassionate Mother!) hear my Prayer, and help me to obtain of your all-powerful, and all-merciful Son, that for which I now most humbly and heartily petition him.

Mention here the thing which you desire, or reflect mentally upon it.

And as I am most certaine that your dear Son, will hear me, I will add,

feel the help and succour of your compassionate heart and your merciful Sons most perfect will and pleasure; who grants the petitions of them that fear and love him, even to their own souls desire and satisfaction.

Behold me therefore (O pious Mother!) in these my present necessities, and especially in this, for which I bare now humbly invok'd your sacred Name, and heartily implored your powerful assistance, to taking down and driv-

Obtain also for me (O my dear Mother!) of your divine Son, a constant Faith, a confident Hope, a perfect Charity, a cordial Contrition, a sincere Confession, a sufficient satisfaction, a diligent Custody of myself from future fallings, an heroic Contempt of the world, a compleat Conquest of my Passions, and over my Ghostly enemies, a zealous Imitation of yours and your Sons example, life and conversation, a willing Readiness to die for yours and his love and honour, an entire accomplishment of your commandments, an absolute Manifestation of your grace, a continual Perseverance in your service, a success in all my works, a happy discharge of the burden of this mortal life, a glorious admission into heaven, and a blessed immortality there.

(O sacred Mother!) with the Saints my particular Patrons, and my good Angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.

16.

*The Prayer of Pope Sixtus the fourth to the Blessed Virgin; who also granted great Indulgences to such as shall devoutly recite it, before her holy Picture.*

**A**LL Hail, O most holy Mary! the Mother of God, the Queen of heaven, the Gate of Paradise, the Lady of the world. You are that singularly pure Creature, who, being yourself conceiv'd without sin, conceiv'd Christ Jesus without blemish. Pray for us to your all-powerful Son; protect us from all evil, defend our Gracious Queen Catherine, and all the devout Rosarists of this holy confraternity, from all contagious distastes, from all plaguy infection, and from all heretical cruelty and incursion. Amen.

17.

*A Prayer to the Blessed Virgin, for her virtue and efficacy against a just judgment, and unpreserved health.*

**A**ll Mary, the blessed mother of the Incarnate God, I beseeche you, to pray for me.

Hail Mary! the eternally chosen  
Daughter of God the Father.

Hail Mary! the Mother of our Lord  
Jesus Christ.

Hail Mary! the Spouse of the Holy Ghost.

Hail Mary ! the Sister of the Angels.

## Hail Mary! the Promise of the Prophets.

*Hail Mary! the Queen of the Patriarchs.*

## Hail Mary! the Mistress of the Evangelists.

Hail Mary! the Teacher of the Apostles.

Hail Mary ! the Comforter of the  
Martyrs.

Hail Mary! the Fountain and fulness  
of the Confessors.

## Hail Mary! the Crown and Ornament of the Virgins.

Hail Mary! the refuge of the afflicted  
Catholics of England.

Many of the powerful protectors  
and second Rosarists of this holy

*...the solace of cherishing*

...to the Immaculate Heart of Mary, in all the

unities of our life; and especially assisting us in the last hour of our death; obtaining then for us a pardon of our sins, and a happy passage to our heavenly country. Amen.

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## SECTION XII.

### JOSEPH:

Or,

*Divisions to S. Joseph, the Glorious  
Bridegroom of the Virgin Mary,  
and reputed Father of Christ Je-  
sus.*

The many excellencies, Privileges, and Prerogatives of Saint Joseph are largely deduced by several Learned Writers: Out of whom, these few following are selected, whereupon to ground our Devotion to this great Saint, and to lay a foundation for the ensuing affective Acts, and Elevations.

Saint Joseph was sanctified in his womb, which several hours (as he did not) durst not bind, who were to

have so neare a relation to the Word Incarnate, (the Source and Origin of all sanctity) and who was design'd from all Eternity, in the Conclave of the Adorable Trinity, to be the President of Gods great Council of State upon Earth; the Angel Guardian of the Queen of Angels; the reputed Father, and the real Fosterer, Nurser, Conductor, Governor of *JESUS*, the worlds *Messiah*, and the head of his holy Family. Now since Gods Family consisted only of two Persons, *Jesus* and *Mary*, who were of more worth and dignity, than all the rest of Heavenly and Earthly creatures together; it was convenient that *He*, who was to govern them, should also resemble them in Greatness, Dignity, and Sanctity, and consequently that he should possess in some measure (by an anticipated pardon of his Original sin, and by an advanced favour of sanctifying Grace) that Purity which the Son possessed by Nature, and the Mother by Priviledge.

3. He was the next after the sacred Virgin, who made an express Vow and promise to God, of perpetual Virginity. And this Resolution, Intention, and Promise both of *Hir*, and *Him*, was receiv'd to each other respectively, and renewed

renewed by them jointly, before they were contracted together by formall Matrimonie. For how else could Blessed *Mary* (who had oblig'd herself to virginal Integrity) have consented (either in Prudence or Justice) to give the Power over her body to a person, of whose Chastity she might be ignorant, or doubtful of his Constancy? Surely, the known purity of her Chaste Bridegroom, gave her the confidence to treat and converse with him, as securely as she did with the holy Seraphins.

3. He no sooner perceiv'd his Blessed Spouse to be big with child, but he cast about how he might handsomly retreap from her company; not as harbouring the least doubt or distrust of her Innocency; (being more certain of her Invisible Chastity, than of her visible appearing to be with child; and knowing that it was more easie for a Virgin to conceive, than for *Mary* to deceive him, or distain her own honour); but out of a deep and humble sense of his due respect towards her Son and her self; as judging himself altogether unworthy to contemplate with his eyes, and carry in his arms the Divine Word Incarnate, and to converse intimately and familiarly with the glorious Member

222 *Joseph: Or, devotions* Sect. 12.  
of this God-Man, who was shortly af-  
ter to be born into the world.

4. He govern'd Gods Family for-  
above thirty years space. As the Divine  
Providenc hath establish'd three Or-  
ders in the world; That of *Nature*, that  
of *Grace*, and that of *Hypostatical Union*;  
so he hath appointed three sorts of ser-  
vants for the conduct and government  
of these Orders. The *Angels* serve him  
in the order of *Nature*; the *Apostles*  
in the order of *Grace*; but he chose  
*S. Joseph* alone (after the sacred Virgin)  
to serve him in the third order, which  
is that of *Jesus*, in the ineffable Mystery  
of his Incarnation. O the Excellencie,  
the Eminencie, the Greatness of Saint  
*Joseph*! O his honour and happiness, to  
enjoy so long the innocent embraces of  
*Jesus in his Childhood*! The holy enter-  
tainments of *Jesus* in his riper years!  
The divine actions, examples, and instruc-  
tions of *Jesus* in his perfect age! And to  
live so long in company and conversa-  
tion with the most holy and accomplished  
Prince that ever was!

5. He (together with his sacred  
Spouse) circumcis'd *Jesus*, in the stable  
of *Bethlem*, eight days after his Birth  
into the world; and (according to the  
divine order and command, which was  
signifi'd

signifi'd unto him by an Angelical Messenger) impos'd upon him that glorious name of J E S U S.

6. He nourish'd, fed, and maintained Him, with the sweat of his brows, and labour of his hands, who affords food and sustenance to all living Creatures. And cloathed him, who furnished the Lillies, Roses; and flowers of the Field, with all their beautiful Robes and Ornaments.

7. He was (in some sort) the Saver of his Saviour, by sheltering little Jesus from Herods rage and cruelty, and stepping aside with him into Egypt, whilst the Innocents bought the palm of Martyrdome with the pice of their blood.

8. He commanded him, who commands all earthly Princes and Monarchs; and had him obedient to the beck of his hand, to the nod of his head, to the twinkle of his eye, and to the sound of his voice, before whom the powers of Heaven fall down and tremble. O the admirable power of S. Joseph! O the adorable subjection of Jesus! O the sublimity of S. Joseph, to command Jesus! O the Humanity of Jesus, to obey S. Joseph.

9. He possessed and practis'd all ver-  
tues

tues in their perfection ; especially *Humility*, as being to pass the remainder of his days in *her company*, who being the greatest, was the most humble of all pure creatures ; and in *his company*, who being the Son of the most high, made himself the least, and lowest amongst the sons of men. Nor can S. *Josephs* Virtues, Perfections, and Greatnesses, be comprehended and measur'd by any better means than by the greatnesses of *Iesus* and *Mary*, to whom he was so strictly allied ; For he was *Mary's* true *Husband*, and consequently the true and legal (though not the carnal and natural) *Father of Iesus*. O what communications of affections, what extasies of spirit, what unions of hearts, was there amongst these Three, *I E S U S, M A R I A, I O S E P H?* Now since God gives grace proportionable to each ones place, vocation, and office ; surely as S. *Josephs* Office was exceeding great, so was his grace, virtue, and perfection, great, excellent, and heroique.

10. He was (as the Fathers piously and probably believe) elevated to Heaven, both in Body and Soul, upon the day of his glorious Sons triumphant Ascension, and remains there inthron'd next to the Humanity of *Iesus*, and the

*Virgin*

*Virgin Mary, in the Celestial Kingdom ;  
as he was nearest and dearest unto them,  
during the time of their earthly Pilgrimage.*

11. He is the faithful, powerful, and charitable Protector and Advocate of his devout children and clients in the Court of Heaven; as having so great credit with his Son King *Jesus*, and his Spouse Queen *Mary*, that his demands may seem (in some sort) to be commands, and his petitions being presented to the Throne of Mercy, with a Fathers confidence and authority, will not easily be rejected by *Jesus* in Heaven, who was so obedient to *Joseph* upon Earth.

12. He is the chief Patron of all Contemplatives, and the great Master, Guide, and Director, of the Interior, hidden, and Spiritual life. S. Teresa happily experience'd this verity; and frequently expressed it, saying, They that cannot meet with a Master to instruct them in the manner of their Prayer; Let them take the Glorious Saint Joseph for their Teacher and Tutor, and they shall infallibly find the safe and secure way to solid Sanctity and perfection.

A short Rosary in the honour of S. Joseph: Containing the principal Mysteries of his Life; drawn out of the precedent Excellencies; and distinguished into Five Tens, or Decades.

Begin also this Rosary, with the sign of the Cross and the Creed.

### The first Decade.

#### Of his Election.

Saint JOSEPH was chosen in the Council of Gods Eternal Wisdom and Providence, to be the worthy Bridegroom of Mary, and the reputed Father of IESUS.

Our Father, &c.

1. He was the highest and the holiest of the Patriarchs.

Hail Mary.

2. He descended from the royal Progeny of David.

Hail Mary.

3. He was particularly prefigur'd by Joseph the deliverer of Egypt.

Hail Mary.

¶ He

Sect. 12. In honour of S. Joseph. 227

4. He was sanctifi'd in his Mothers womb.

*Hail Mary.*

5. He was confirmed in Grace and Virtue.

*Hail Mary.*

6. He was a just man by the testimony of the Holy Gospel.

*Hail Mary.*

7. He was instructed from Heaven, in the Mystery of the Incarnation.

*Hail Mary.*

8. He was indu'd with the plenty of all spiritual blessings.

*Hail Mary.*

9. He was enriched with gifts and qualities, both natural and supernatural, suitable to the sacred charge, for which he was design'd.

*Hail Mary.*

10. He was the first (after the Virgin-Mother) who by Vow consecrated his Virginity to the Divine Majesty.

*Hail Mary.*

Glory be to the Father, and to the Son,  
and to the holy Ghost, Amen.

These Prayers singularly used as in  
the great Rosary of the Blessed Virgin  
Mary.

## The second Decade.

*Of his place, office, and dignity.*

Saint Joseph was appointed the Head, Governor, and Steward, of Gods Family upon Earth.

*Our Father, &c.*

1. He was espoused to the sacred Virgin Mary.

*Hail Mary.*

2. He was the Guardian and witness of her Virginity; and allotted by Divine Providence to be her Counsellor, Comforter, and Companion, upon all occasions.

*Hail Mary.*

3. He was her faithful assistant in her journey to Bethlehem.

*Hail Mary.*

4. He found out the Stable for her harbour, when the Inns refused to entertain her.

*Hail Mary.*

5. He was present at our Redeemers happy Birth into the world.

*Hail Mary.*

6. He help'd the holy Virgin-Mother to swath him, cloath him, and cradle him in the manger.

*Hail Mary.*

7. He

Sect. 12. in honour of S. Joseph. 229

7. He was the first, who with the extasi'd Mother, had the honour to adore the New-born Man-God.

*Hail Mary.*

8. He concurr'd with the sacred Virgin to Christs Circumcision, and together with her, impos'd upon him the sweet Name of J E S U S.

*Hail Mary.*

9. He was reverenc'd by the Eastern Kings, when they offer'd their Royal Presents to his reputed Son Iesus.

*Hail Mary.*

10. He with his Virgin-Spouse presented J E S U S to his Eternal Father in the Temple.

*Hail Mary.*

*Glory be to the Father, and to the Son,  
and to the Holy Ghost, &c.*

*These Prayers Angelical, &c.*

### The third Decade

*Of his flight into Egypt.*

Saint I O S E P H took the young Child, and Mary his Mother, and departed into Egypt: so preserving Iesus from Herods cruelty, who sought to oppress him in his Infancy.

*Our Father, &c.*

1. He readily, resignedly, and in the right season, obeyed the Angels admonition.

*Hail Mary.*

2. He cheerfully undertook a long, serious, and troublesome journey, into an unknown Country.

*Hail Mary.*

3. He patiently endur'd with Jesus and Mary, a seven years banishment.

*Hail Mary.*

4. He provided food for him, (with the sweat of his brows, and labour of his hands) who affords food to all living Creatures.

*Hail Mary.*

5. He cloath'd him, who cloath's the flowers of the field.

*Hail Mary.*

6. He (next to the sacred Virgin) was the most ardent of all Jesus's lovers; serving him in his exile, with more than Seraphical affection.

*Hail Mary.*

7. He lov'd the sacred Virgin, with a natural affection, in respect of her eminent perfections: with an acquired affection, in respect of her reciprocal favours; with a supernatural affection, in respect of her celestial dignity.

*Hail Mary.*

8. He

sect. 12. in honour of S. Joseph. 231

8. He was an Instrumental Cooperator with God, in his great design of mans redemption.

*Hail Mary.*

9. He was (in some sort) the Saver of his Saviour, by sheltering him from his enemies Tyranny.

*Hail Mary.*

10. His life was a continued Contemplation, Recollection, and Ecstasie in the perpetual presence of Gods Son, and Gods Mother.

*Hail Mary.*

*Glory be to the Father, and to the Son,  
and to the Holy Ghost, &c.*

*These Prayers Angelical, &c.*

## The fourth Decade.

*Of his return from Egypt, and of his  
Death.*

Saint JOSEPH inform'd by Angelical Revelation of Herods death, returns home with Jesus and Mary.

*Our Father, &c.*

1. He, Jesus, and Mary, after their banishment, dwell together in Nazareth.

*Hail Mary.*

2. He conducted Jesus, when he was

232 Jesus : Or, a Rosary Sect 12.  
twelve years old, to the Temple in Je-  
rusalem.

Hail Mary.

3. He there lost Jesus to his unspeak-  
able grief and sorrow.

Hail Mary.

4. He retriv'd him after three days  
enquiry, sitting amongst the Doctors.

Hail Mary.

5. He reconducts him home to Na-  
zareth, where Jesus (the great Monarch  
of both worlds) was subject and obe-  
dient to Joseph's command.

Hail Mary.

6. And as he had the Priviledge to  
enjoy the Innocent embraces of Jesus  
in his childhood, so he had the honour  
to enjoy his holy entertainments in his  
riper years ; and his divine actions, ex-  
amples, and instructions in his per-  
fect age.

Hail Mary.

7. He also had the honour to govern  
the sacred family of Jesus and Mary, for  
thirty years space.

Hail Mary.

8. He had the happiness to be assisted  
by Jesus and Mary in his last Agony.

Hail Mary.

9. Having compleated the course of  
his Earthly Pilgrimage, he chang'd this  
life for Eternity.

Hail Mary.

10. He

No. He sweetly breath'd forth his soul  
in a high a<sup>n</sup> and sigh of love, in the sa-  
cred embraces of Jesus and Mary.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

### The fifth Decade.

Of his Glory;

Saint JOSEPH was elevated to  
Glory upon the day of his Sons tri-  
umphant Ascension.

Our Father, &c.

1. He is inthron'd there above, next to  
Jesus and Mary; as he was here below  
dearest and dearest unto them.

Hail Mary.

2. He is adorn'd with a garland of vir-  
ginity; for having preserv'd it unble-  
mish'd to his last breath.

Hail Mary.

3. He is ennobled with the Aureola of  
Doctorship; for having instructed the  
ignorant, and particularly the Egyp-  
tians, in the time of his sojourning a-  
mongst them.

Hail Mary.

4. He is rewarded with a Crown

134 Joseph: Or, a Rector's Selection  
of Martyrdom; for having hazarded  
his life for his Son's preservation.

Hail Mary.

5. He is a powerful Protector of all  
them who are particularly devoted unto him; as having great credit with the  
All powerful Jesus.

Hail Mary.

6. He is the general Patron of the  
Church Militant, as being the special  
Favourite of its head Christ Jesus.

Hail Mary.

7. He bears a singular affection to all  
that sincerely love Jesus and Mary; as  
being so nearly allied unto them.

Hail Mary.

8. His Petitions are presented to the  
Throne of Mercy, with a Father's confi-  
dence; and his Requests will not easily  
be rejected by Jesus in heaven, who was  
so obedient to Joseph upon earth.

Hail Mary.

9. He is the chief Patron of all Con-  
templatives.

Hail Mary.

10. He is the great Master, Guide and  
Director, of the secret, hidden, and  
spiritual life.

Hail Mary.

Glory be to the Father, and to the Son,  
and to the Holy Ghost. Amen.

St. I.Z. in honour of St. Joseph. 235

These Prayers Angelical with beads  
hymns, &c.

Credos, &c. as in the great Rosary of the  
Blessed Virgin Mary.

Conclude this Rosary with the ensuing  
Oblation.

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### An Oblation to

## St. JOSEPH:

To honour God in him, and him in  
God, in his Dignity of being the  
reputed FATHER of the  
Word Incarnate, and the  
BRIDEGROOM of the  
Blessed Virgin MARY.

And to offer up our selves to him, in the  
state of dependency, which is due to him,  
upon whose title and to corroborate  
our inward devotion to that power which  
he hath over us, by consequence of his  
power he had over the Son, and therefore  
F.G.O.D.

Great and glorious PADMEL  
Ges-Joseph THE wedded Bridegroom

of Mary, and esteemed Father of Jesus! In the honour of Gods beholding and electing you in the Council of his Eternal Wisdom; and of his placing you, at the time appointed by his divine Providence, in these two high and sublime estates.

In honour and union of all the singular graces, prerogatives, privileges, and perfections, which he plentifullie heap'd upon you, in order to render you capable of these eminent offices, and undertakings.

In honour and union of your souls extraordinarie Sanctitie, of your Bodies Virginal Puritie, of your profound Humilitie, of your perfect Obedience, of your voluntarie Povertie, and of all the rest of your consummated vertues.

In honour and union of your dear affection to Jesus, and Mary, of the continual application of your spirit towards these two divine objects; of the renderings of your devotion unto them, and of your silent, solitarie, retired, recompacted, and contemplative life with them.

In honour and union of all the services you renderred to the Word Incarnate in the first and order of his hypostatical union with our Nature.

In honour and union of that last Act  
and sigh of love; wherein you, wonderfull  
breathed forth your faithful soul in the  
embraces of Jesus and Mary, your di-  
vine Son, and dear Spouse.

In honour, homage, and union of all  
your other Greatneses, and especiallie  
of the right, power, and jurisdiction  
you had over Jesus and Mary, in quality  
of Father and Husband, and of the sub-  
jection, obedience, and dutie they ren-  
dered you.

Finallie, in acknowledgment of your  
having been established the Head, the  
Steward, and the Director of Gods Fa-  
milie upon Earth; The Father, the Tu-  
tor, and the Trainer up of Jesus; the  
Bridegroom, the Guardian, and the  
Helper of the holie Virgin Mary.

I do now choose you ( O great and  
glorious Patriarch ! ) for my particular  
Patron, for my pious Father, and for my  
chief Director, next after Jesus and Mary;  
And upon this score, I do here yield  
and resign unto you all the power I have  
over me self; willing to submit my self  
to you, as my Saviour Jesus was subject  
unto you; and begging your loue-  
plente ( next after Jesus and Mary ) in  
all yourne transactions, motions,  
and course of my life, during this

earthly pilgrimage, under your sacred conduct, government, and protection.

Make me worthy, (O glorious Father!) by your merits, to become (with you) a faithful Member of the Family of Jesus and Mary; and so be the two families and intimate United, associated, and incorporated by Grace and Sanctitude: and obtain for me by your powerful intercession, that I may never be separated from sweet Jesus and Mary, in my Life, in my Death, in my Eternity.

Take also (O powerful Patron!) the last moment of my life, (charming which must decide my Eternity,) into your pious care and custody. Assist me then, I beseech you, in the birth passage; and obtain for me a happy death and departure out of this World, in the faith, favour, and affection of Jesus: To whom be all honour, virtue, and glory for evermore,

Litanie de Sancto Iosepho, qua in Pro-  
cessione, in Festo ipsius, in Capella  
sancti Rosarii recitantur.

Antiphona.

S Alve Joseph sanctissimo,  
S Patriarcharum maxime,  
Eccl esia Occonome,  
Maria custos sedulus,  
Christique Pater inclite!

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de caelis Deus

Fili Redemptor mundi Deus } Misericordia  
Spiritus sancte Deus } nobis.

Sancta Trinitas unum Deum

Sancta Maria, Beati Josephi Spouse

caecissima

Advocate humilium

Benedictus in beatitudine

Confirmans ingratia

Defensor prosperitatis

Exaudi nos

Immaculata Christe in gloria

Regia Gallia

240 Litanyes of St. Ioseph. Secunda.

Guardiane Verbi Incarnati,  
Honorable coram Deo & hominibus,  
Idea & exemplar omnium virtutum,  
Lilium puritatis,  
Miraculum castitatis,  
Nutricia Dei Filii,  
Obsequentiissime serve Iesu & Mariae,  
Patrone contemplativorum,  
Quintessentia perfectionis,  
Regulator Familia Iesu Christi,  
Spiritualis Director vita interna,  
Tutor doctorque animarum ad celum aspirantium,  
Universalis Advocate & Intercessor pro Ecclesia militante,

Agnus Dei, qui tollis peccata mundi,  
Parce nobis Domine.

Agnus Dei, qui tollis peccata mundi,  
Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi,  
Miserere nobis.

Ora pro nobis beatissimo Ioseph  
ut duxi efficaciam prout illud.

Oremus.

McGinnies the Spalding  
Domine misere nos

Sect. 12: Litanies of St. Joseph. 241

quod possibiliter nostra non obtinet, ejus  
nobis intercessione donetur. Qui vivis &  
regnas cum Deo Patre, in unitate Spiritu-  
tus sancti Dens, Per omnia facula fionlo-  
rum. Amen.

The Litanies of St. Joseph, which are  
recited in the Procession, made up  
on his Feast, in the Chappel of the  
holy Rosary.

The Anthem.

All hail holy Jefph, our blesabl  
Chief of the Patriarchs, & belli  
Steward of Gods Church, & obedi  
Faithful Preserver of the Virgin Mary,  
And renowned Father of Christ Jesus.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Christ hear us.

O Christ graciously hear us.

O God the Father, Creator of the

World,

O God the Son, Redeemer of the

Human race,

O God the Holy Ghost, Paraclete

of the Elect,

One in substance, one God.

242 Litany of St. Joseph. Sec. 1.

Holy Mary, the chaste Spouse of Jesus,

Pray for us.

Advocate of the humble,

Blessed amongst men,

Confirmed in grace,

Defender of the Poor and In-

nocent,

Exiled with Christ into Egypt,

Favoured of the King of Hea-

ven,

Guardian of the Word Incar-

nate,

Honorable before God and

Men,

Idea and exemplar of all virtue,

Lilly of Purisie,

Miracle of Chastite,

Nothing Father to Gods Son,

Obedient servant to Jesus

and Mary,

Patron of Contemplatives,

Quintessence of perfection,

Star of the Familiie of Jesus,

True Director of the hu-

man life,

True and truec of heart,

True to Heaven,

True Intercessor for us,

True Succour to us,

True Consolation to us,

True Consolation to us,

St. 12. *Litanies of St. Joseph.* 243

Lamb of God, who took away the sins  
of the World.

Saints, O Lord.

Lamb of God, who took away the sins  
of the World.

Hear us, O Lord.

Lamb of God, who took away the sins  
of the World.

Have mercy upon me.

V. Pray for us O most blessed  
Joseph.

A. That we may be made worthy  
of Christ's Promises.

A. Sanctus, O Lord! we beseech you  
by the merits of St. Joseph, your  
beloved Mother's Bridegroom, that what  
we are unworthy to obtain, may be  
granted us by his intercession; who  
livest and reignest, with the Father,  
in the unity of the Holy Ghost, one God  
evermore. Amen.

A. Devout Reader, if you are in any  
distress, particularly prosecuted by  
your enemies,

O Glorious Patron

ward of God,

pray for us.

humbly implore your holy patronage, protection and direction, for the discreet managing of this my whole lives remaining pilgrimage. I beg no other favour of you, (O great Favourite of King Jesus!) but only to obtain such gifts and graces for me, as may render me agreeable to my divine Saviour. Yet if I may be permitted to particularize my wants, and determinate my wishes: I most instantlie crave your assistance (O great Master of perfection!) in my combate against such a passion, which continuallie persecutes me; in the rooting out of such and such a Vice, which perpetually tempts me; in the cancelling of such and such an evil custome, which incessantlie enslaves me; in the breaking of such fetters, affections, condescensions, which miserably engage me to creatures, and much hinder my intended and desired adhesion to my Creator, according to my duty and obligation. Give me leave also O glorious Saint! to put all the days, hours and minutes of my life, under your singular protection and power; and especially that those occasions which now beset me, and press my exequory.

## SECTION XIII.

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**THE  
Devout Association  
OF THE  
PIOUS ROSARISTS.**

In the  
**Oratory of the ever  
Blessed Virgin MARY  
of Power and of  
Suffrages:**

**For the charitable relief  
and assistance of the  
Souls suffering in  
PURGATORY.**

*According to the special grant and Approval  
of Pope Alexander VII. now follow-  
ing, [as appears by his Brief dated  
on the 1. of March, 1657. in the fifth  
year of his Pontificate.]*

### The Pardon.

**T**Hough Prayers and Suffrages  
despatched, may be  
use

use in the Catholick Church; (as might be most plainly and particularlie instan-  
ted, by producing the Authorities and  
Practices of the holy Fathers and Do-  
ctors in all Ages, from the Apostles  
daies to this present;) Yet the first Asso-  
ciation and Confederation of certain  
more devout Christians, who agreed  
together in this most charitable design,  
and who obliged themselves to perform  
several particular Acts of Piety for the  
departed Members of their own Fel-  
lowship; seems to have begun in the  
year of our Redeemer 984. 95. Baroniū  
relates in che cle express term s.

In this Year 1784. was contracted at  
Rome w<sup>t</sup> Affection and Fellowship  
of many Priests, amongst whom were also  
some Bishops, to this end and purpose; That  
each one of them might be relieved after  
their Death, by the Sacrifice of their fel-  
low-Brethren.

The Institution hereof is yet extant  
in the Diaconia of the holy Martyrs  
Calyas and Damianus, where in a  
Marble Table, remains this engraved  
Monument:

10. 1556 confirmed (most desirous honored Dom  
Hilary L.) by his grand eccles of the Priests,  
5:3 Bishop,

Scct. 13. of Souls in Purgatory. 227

Bishops and our Successors for ever, we  
stand engaged by the solemn Promise,  
which we sincerely made in the presence of  
God and his Saines, to say forty Masses for  
the Souls of such of our Confraternity, as  
shall pass out of this life before us: Yet so,  
as that if any shall be hindered by infirmi-  
ty, such an omission shall not be imputed to  
him for a sin: But if he recovers his for-  
mer health, he is obliged to perform his  
former obligation, &c. And this promise  
was made before the sacred Altar of God  
in this Hall, in the time of Pope John  
14. on the 22. day of February, in the  
12<sup>th</sup> Indiction, in the year of our Lord's  
Incarnation, 984.

The same pious Association is kept on  
foot and revived in many Cities of Ita-  
ly, in order to help the Souls of the de-  
parted by holy and devout Suffrages;  
And one day of each Week is devoted  
to this purpose, in which they cloath  
the Churches and Altars with mourn-  
ing, as upon the day it self of the solemn  
Commemoration of the Dead; singing  
the Office, and saying a solemn Mass for  
them; as also applying all the rest of the  
private Masses there celebrated on that  
day, for the relief of the departed mem-  
bers of their Association: Multitudes of  
devout men and women convening

sec<sup>d</sup>

\$48 Association for the relief Sec<sup>d</sup>. 13.

there together, to pour forth their prayers, to obtain Indulgences, and to distribute their Alms; having for this end a *BOX* appointed with this Inscription: *THE BOX OF ALMS FOR THE RELIEF OF SOULS IN PURGATORY.*

**T**hey have moreover certain *Orders*, *Laws*, and *Rules*, agreed on to be observed by the Brethren and Sisters of their Association: And they name *Deputies*, who take care to see the Alms, Legacies, and other charitable Distributions satisfied according to the Donor's intention.

At *Rome* especially (the head City of the whole world,) an *Arch-confraternity of Suffrages* chiefly flourisheth; which is therefore so called, because it hath the prime place and preeminence above all the rest of these Associations, which are instituted for the succour of Souls suffering in Purgatory. Into this many of the *Roman Nobility* are inscribed; The most eminent *Cardinals* are its Protectors; and the most illustrious *Lords* are its immediate *Governours* and *Directors*; conceiving it a singular honour to take upon them the charge of so renowned a Company.

And

And to shew the solidity of this sort of Devotion, we shall need only to produce the Apostolical Authority: For besides that above mentioned Confraternity, begun at *Rome* in the year 984. Pope *Clement* the eighth (in the year 1594.) instituted likewise in the City, an Arch-confraternity of *Suffrages* for the souls in Purgatory; and others of his successors have confirmed the same: To which many Confraternities of like nature were since annexed, and more may be yet aggregated through the whole world, wheresoever the peoples piety excites them to so charitable an enterprise.

Now, since all the *Indulgences* granted to the living *Members* of the holy *Rosary*, may be applied for the dead; it follows, that the *Indulgences* of the *Stations of Rome*, and all other *City-Indulgences* and *Privileges* granted to this our Arch-confraternity of the sacred *Rosary*, may also relieve the poor Souls suffering in Purgatory; and that the devout *Rosarist's* may every day free some one or other out of that dismal Dungeon, By visiting Five Altars (or One if there be no more) and reciting Five Paters, and Five Aves before each Altar, or Twenty five before that One: For a

plenary

plenary Indulgence, and the delivery of a Soul out of Purgatory, is annexed to the due performance of these Acts of Piety, *Toties gratias*, how oft soever they are done, without any restriction. And it appears in our greater Rosary Book, (entituled *Iesue, Maria, Joseph*, S. 13. num. 11. and 12.) that there is every day in one part or other of the City, the Delivery of a Soul out of Purgatory: And in the Church of S. John Luteran, a Plenary may be gained six times every day. All which and other City-Indulgences, are expressly granted to all the Brothers and Sisters of the sacred Rosary, (performing the aforesaid Devotions) by Pope Leo X. in the year 1518. at the instance of the Fathers of the Order of the Preachers, gathered together in that year at Rome, in their general Chapter; in his Brief, beginning, *Eis temporium cura, &c.* and confirmed by the succeeding chief Pastors. *Indulgences* (says Carthagena\*) so Great, that no one can desire greater; and so certain and approved, that no one can wish more certainty and approbation.

Wherefore as we the faithful members of the Arch-confraternity of the holy

holy Rosary, have hitherto endeavoured (and shall through Gods grace and assistance continue our endeavours) to gain *Indulgences for the living*: So also, (in imitation of these before-mentioned pious, zealous, and heroick Spirits intending to make the best use we can of the vast treasure of Indulgences granted to our said Arch-confraternity; We resolve to put in practise (in this our *Head-Oratory* of the sacred Virgin-Mother of Power and of suffrages for the Dead,) the pious Exercises, prescribed in the following *Rules* of this our Association, for the relief of the *Souls suffering in Purgatory*.

Not doubting, but that many of our more zealous fellow-members of the Rosary, will joyfully desire to become our *Associates* in so charitable an Institute, and our *Co-adjudicess* in so pious an enterprise; for the increase of Gods honour, the good of their own souls, and the comfort of them departed; which are the sole ends we aim at in this our pious *Association*, under the Laws, Privileges, Prerogatives, of the Arch-confraternity of the sacred Rosary.

And surely, if it is conceived an action praise-worthy, convenient, and necessary, to establish *Sobaoles, Confraternities, Hospitals*,

Hospitals, in all Towns, Cities, and Countries, for the solace of the poor, and for the succour of such persons, as are fallen into extreme penury, misery, and calamity: How much more convenient, christian, and charitable a work is it, to erect Associations of Suffrages for the relief of such poor souls, as ly burning in Purgatory without being consumed; and which incessantly cry out unto us, from those caverns of their extreme calamity: Pity us, O you our compassionate Friends! pity us; for the severe hand of the Divine Justice, lies heavy upon us; nor can we help our selves here, (as you may, who are there yet living) or hope for a cessation of our sufferings, but by the charitable means of your suffrages.

O Father of Mercies, and Fountain of all Goodness! Inspire from above the hearts of all Christians, to promote every where this great and singular work of Piety towards these poor Souls suffering in Purgatory. Thrice happy they, (says a grave and learned Writer,) and worthy eternal memory, praise, and benediction, who shall employ their pains, means, and endeavours, in the founding and erecting pious places, Colledges, and Altars, where Masses may be celebrated, Offices and Rosaries recited, and Alms.

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Alms distributed, not only for the Poor yet living, but for the Poor departed. Surely such heroick persons, may expect high rewards for such holy works of charity. For if (as the Prophet Daniel affirms) *They shall shine like stars in the Firmament of perpetual eternity, who shall teach many to justice;* what may we not affirm of them, who shall shew mercy to a whole multitude, and by whose charitable means these millions of miserably afflicted Souls in Purgatory, shall be freed from their punishments, and seated in the happy mansions of an eternal Kingdome! No humane Tongue is capable to express the height of that Glory, which these Souls gain by such charitable endeavours, nor consequently the height of their merit, who shall procure it: *Merit, which will receive a continual increase, till the worlds final consummation.*

And now let us set down a compendious draught of such *Lawes, Rules, and Orders,* whereby this our now happily begun *Association of Suffrages for the Dead,* may be hereafter governed and directed.

*Rules*

Rules and Laws, for the Direction and Government of this Association of Suffragans for the Dead.

## I.

**S**ince Faith is the foundation of Prayer, (as the Apostle expressly tells us) *He that comes to God must believe;* for it purifies our hearts, espouses our souls to God, causes our Prayer to be heard, and our Petitions granted. Therefore, Upon the day that any one is first received and inroll'd into this devout Association; He shall make a *Profession* of his Faith, before the Head Altar of the Virgin-Mother of Power and of Suffragies, in the ample manner and form following.

The profession of Faith.

I (A. B.) do believe in one God, the Father Almighty, Maker of heaven and Earth, of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, True God of true God; Begotten not made, Consubstantial with his Father,

In whom all things were made: Who for us men, and for our salvation, descended from Heaven, and was incarnated by the Holy Ghost, of the Virgin Mary; And was made Man. Was also crucified for us under Pontius Pilate, Suffered, Dyed, and was Buried. And he arose on the third day according to the Scriptures: and ascended into Heaven, and sits at the right hand of the Father. And is to come again with glory to judge the Living and the Dead; of whose Kingdome there shall be no end. And in the Holy Ghost the Lord & Life-giver, who proceeds from the Father and the Son, and together with the Father and the Son is Adored and Glorified, who spake by the Prophets. And I believe One, Holy, Catholic and Apostolick Church. I confess one Baptism for Remission of sins: And I expect the Resurrection of the Dead; and the Life of the World to come.

I do steadfastly admit and embrace Apostolical and Ecclesiastical Traditions; and the other Observances and Constitutions of the Church.

Also I admit the holy Scripture according to this sense, which our holy Mother the Church, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures, hath held and doth hold: Neither will I ever take and interpret it otherwise

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otherwise than according to the unanimous  
consent of the Fathers.

I do also profess that there are truly and  
properly Seven Sacraments of the new  
Law, instituted by our Lord Jesus Christ,  
and necessary for the salvation of mankind  
though they are not all necessary for every  
man: That is to say, Baptism, Confirmation,  
the Eucharist, Penance, Extreme  
Unction, Order, and Matrimony: And  
that they do confer Grace: And that of  
these, Baptism, Confirmation and Order,  
cannot be re-iterated without Sacrilege.

Also I receive and admit the received  
and approved Rites of the Catholick  
Church, in the solemn administration of  
the aforesaid Sacraments.

Also I embrace and receive all and ever  
y things which are defined and decla-  
red in the holy Council of Trent, concern-  
ing Original Sin and Justification.

I profess also, That in the Mass there  
is offered unto God a true, proper, and pro-  
pitatory Sacrifice for the living and the  
dead; And that in the most holy Sacra-  
ment of the Eucharist, there is truly real-  
ly, and substantially, the Body and Blood,  
together with the Soul and Divinity of our  
Lord Jesus Christ; And that there is  
made a Conversion of the whole substance  
of the Bread into the Body; and of the  
whole

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whole substance of the Wine into the Blood: Which Conversion the Catholick Church calleth Transubstantiation.

I confess also, that under either sole Species, all and whole Christ, and a true Sacrament is received.

I do constantly hold, that there is a Purgatory; and that the Souls therein detained, are helped by the suffrages of the faithful.

Likewise, That the Saints reigning with Christ, are to be worshipped and prayed unto; And that they offer Prayers to God for us; And that their Reliques are to be honoured.

I most firmly avouch, That the Images of Christ, and of the Mother of God the perpetual Virgin, and of other Saints also, are to be had and retained; and that due honour and veneration is to be given them.

Also, I affirm, That the power of Indulgences was left by Christ in the Church; And that the use of them, is most wholesome to Christian people.

I acknowledge the holy Catholick and Apostolick Roman Church, for the Mother and Mistress of all Churches; and I promise and swear true Obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Christ Jesus.

I do likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and Councils of the Oecumenical, and particularly by the holy Council of Trent: And withall, I do condemn, Reject, and Anathematize, all things which are contrary thereto; and all Heresies whatsoever which the Church hath condemned, rejected and anathematized.

And I do promise, vow, and swear, That I will be careful to hold and constantly confess (through Gods help and assistance) this true Catholick Faith, out of which no man can be saved: Which at this present I do willingly profess, and truly hold: And also, That I shall endeavour (as far forth as I am able) to have the same held, taught and professed by those who are under me, or over whom, by reason of my charge, I shall have care, power, and authority.

So help me God, and all his holy Saints.

## 2.

Whosoever will become a Member of this pious Association, whether Man or Woman) to the end he may begin his Exercises with a pure and upright intention, to the increase of Gods glory, his own merit, and the comfort of the souls in Purgatory; shall upon the day of his entrance

erance, endeavour to close his conscience by Sacramental Confession; or at least, by producing (as much as in him lies) an Act of sincere Contrition: This surely, as it is a most profitable practice for all Christians; so it is chiefly to be recommended to the frequent use of the Brothers and Sisters of the Arch-confraternity of the sacred Rosary, and to the members of this pious Association of Suffrages; whom it behoves to be always so disposed and prepared, as that they should be evermore found fit and ready to receive the Sacrament. For Indulgences are not indiscriminately obtain'd by all sorts of persons; but by such only as have duly and diligently purified, prepared, and disposed their souls to receive them, by precedent Penance, &c. (as is more at large declared in our Rosary Book, S. 12.)

Upon the same day also of his entrance (or, if then lawfully hindered at his next opportunity), he shall receive the Blessed Sacrament, applying the fruit of his Communion to the faithful departed.

Every day throughout the whole year, The Stations of Rome shall be per-

formed in the Oratory of the Blessed Virgin Mary, of Power, and of Suffrages, for the benefit of the Souls suffering in Purgatory, (as they are practically set down in the next following Section.)

Also, The *Office of the Dead*, shall be there recited, upon each first Monday of the Month, and upon each Monday in Advent and Lent, according to the Rubrics of the Roman Breviary.

## 4.

Four Anniversaries shall be celebrated every year at the Rosary Altar, for the Souls of all our departed Brethren and Sisters, upon the Morrows of the four principal Feasts of our Blessed Virgin-Mother, which are these; *Her Nativity, her Annunciation, her Purification, her Assumption*: At which times the Rosarists (not otherwise hindered) should also assist, that they may expect the same Piety from their surviving Brethren, after their own departure. And during the celebration of these Anniversaries, they are not sleightly but seriously to remember their deceased Brethren and Sisters of this Confraternity, and more particularly them of this Association, recommending their Souls to God the Father, through Jesus Christ

our

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our Redemer and Mediatour: And this chiefly after the *Elevation* of the sacred Eucharist, when the Priest, in the name of the whole Church, makes a memorial of all the faithful departed.

5.

Upon each first Monday of every Month, (not hindered by some solemn Feast of the Church) shall be celebrated at the Head Altar, a *solemn Mass of Requiem*, which shall be particularly applied to the faithful members departed of this Confraternity and Association: And the grace and Indulgence of the Priviledg'd Altar, shall be applied to that Soul, which (amongst them) is in greatest need thereof: And upon the same day shall be made a *Procession* (either before or after the chief Mass) for the same intention: In which the Litanies for the faithful departed, shall be recited; together with such Prayers as are hereafter set down.

6.

The Members of this Association, shall dayly recite the Psalm *De profundis*, with the Versicle and Collect: Or the illiterate shall say three Paters and Aves for the departed Brethren and Sisters of this Association.

## 7.

As often as it shall please God to call any member of this Association out of the World: All the Brethren and Sisters thereof, shall once at their first opportunitie be present at Mass to pray for his Soul, or shall recite the *Office of the Dead* for him, or the Seven Penitential Psalms, or the whole Rosary of the sacred Virgin. [For as often as any Rosarist (being duly disposed for the gaining of Indulgencies) shall recite the whole Rosary for the Souls departed, he gaines a Soul out of Purgatory, (as is declared in our larger Rosary Book. S. 13. Numb. 9.)]

## 8.

A Mass of Requiem shall solemnlie be celebrated in the head Oratorie, for each member newlie departed of this Association; with an application of the Priviledge above mentioned. It belongs therefore to the care of the Friends of the departed Brother or Sister, to signifie speedlie the day of their death to one of the Treasurers, appointed for that purpose; who with like speed and diligence shall signifie the same to the rest of his Fellow-members,

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so many of them, as he can conveniently summon ; to the end they may be present at the celebration of these Funerals, upon the day designed by the Spiritual Director, and signified to them by the said Treasurer.

9.

A Book shall be appointed, wherein the Day of each Brothers and Sisters Departure, shall be punctually registered, ( together with what Alms they bequeath to pious uses for the good of their Souls;) by the Secretary of the Association : to the end there may be a perpetual memorial of their Charitie ; and that they may be *annually* prayed for, by their surviving Brethren and Sisters.

10.

Every Year, an *Ottave* shall be deputed for the succour of the Souls in Purgatorie ; to wit, From the day of the Commemoration of all Souls untill the Eighth day following: In which *Ottava* a Solemn *Mass of Requiem* shall be daily celebrated at the Head Altar ; with an intention of helping chiefly those Souls, which have longest remained in the punishments of Purgatory : And the grace

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and favour of the Privileged Altar shall  
be particularly applied to that departed  
Soul of this Association, which shall  
stand in greatest need thereof.

II.

They who are more zealous and fervent in praying for the faithful departed, and who by a laudable custome come frequently to the sacred Communion, shall do very piously to offer up that propitiatory Sacrifice for the Soul of the lately departed member of this Association, and to apply their Communion for his relief and comfort.

When therefore their Charity towards their departed friends shall excite them to this efficacious sort of Devotion: Let them entertain themselves during that whole day (set apart for that holy purpose,) in such Acts, Exercises, and Cogitations, as are proper for that subject; according to the Practical method, prescribed in our Book of the Christians day, Exercise, §. 18. They may also most lawably add works of Supererogation, as Alms, Penances, Mortifications, and such other Acts of Mercy and Piety, as their own private Devotion shall suggest unto them: Which when they have faithfully, fervently and

and with a pure intention performed; they may hopefully expect the happy accomplishment of their Redeemers firm promise, made to them in the holy Gospel, Mat. 5. *Blessed are the merciful, for they shall obtain Mercy.*

As for the Government of this our Association of Suffrages for the Dead; We conceive it sufficient for the present, (the times, and circumstances duly considered,) To make choice of one worthy Patron or Protector, who, whilst he lives, shall remain in that Office: Of two Spiritual Directors, who are to see these Prayers, Exercises, and Devotions for the Dead, dayly and punctually performed at the head-Altar: Of two Treasurers, who are to take care of the Alms, and of all things necessary for the maintenance and ornament of the said Altar: And lastly, Of a Secretary, who is to take the Names of such zealous persons as desire to be admitted and enrolled into this sacred Association.

The Officers aforesaid of this Association, may either wear a Ring with a Deaths-head engraved upon it; or something

thing else, which may be hereafter agreed upon amongst themselves, to be born by them, as a particular badge of their piety towards the Souls in Purgatory.

## 14.

Finally, though all these Laws, Orders, and Rules, are in themselves very pious and profitable; and the Acts thereby prescribed, ( being performed with a pure, simple, sincere, and charitable intention, ) are very meritorious to them who shall please to aggregate themselves together in so holy an Association: Yet let them rest secure, That none of them are intended to tie their Consciences, or to oblige them under the pain of any sin, to the practice thereof; but only, That they are for that time deprived of the merit of all such works, as they shall then neglect or omit to put in execution.

*Joining hands. The Conclusion.*

**A**nd now ( most Honour'd and devout Rosarists ! ) let us seriously reflect back our thoughts upon the greatness and goodness of this pious design of creating here amongst us this holy Association,

Association of Suffrages for the relief of  
the Souls in Purgatory: An Association  
of so singular Chasity towards them,  
and of so much Benefit to ourselves:  
whereby they shall be made partakers of  
so many Suffrages, Sacrifices, Prayers,  
Alms-deeds, and other devout Actions,  
and we of so great Priviledges and In-  
digences. Surely no day will pass, in  
which some Soul will not be freed from  
her punishment by these our pious en-  
deavours; and in which we shall not  
by the same means increase our own  
merit.

For can we doubt, but that they com-  
ing to their Kingdom, will be mindful  
of them who wrought their felicity,  
and procured their speedy release from  
their dismal Banishment? Will not so  
many of them, as have received Tolace  
by our Suffrages, become our Advocates  
and Patrons? Will they not reciprocal-  
ly pray for us, and plead our cause at the  
Tribunal of Gods Mercy; since we  
pleaded theirs so charitably at the Tri-  
bunal of his Justice? Will they not ob-  
tain for us a Protection and defense  
from all dangers of Body and Soul; and  
after our Pilgrimage, a happy passage to  
Paradise; where being joyned to them  
by a perfect Association, we shall united-  
ly

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ly intone the Canticles of divine praise  
for all Eternity?

Let us therefore (whom the pre-  
nient Grace of God, from whom all  
good proceeds, hath inspired with che-  
rious intentions, of assisting the poor  
Souls suffering in Purgatory to the ut-  
most of our power;) joyntly endeavour  
the settlement, promotion, and propa-  
gation of this charitable Association;  
And so much the rather at this time,  
when some new-Divines endeavour to  
broach certain Doctrines, which seem  
very much to derogate from this ancien-  
t and authentick sort of Devotion  
and Piety.

---

*Litanie pro fidelibus  
defunctis.*

**K**riste eleison. **C**hriste eleison. **K**riste eleison.  
**C**hriste audi nos. **B**ater de carie Dens, miserere omnium fidelium defunctorum.

Fili

Redemptor mundi Deus,  
Miserere omnium fidelium defunctorum.  
Spiritus Sancte Deus,  
Miserere omnium fidelium defunctorum.  
Santa Maria,  
Santa Dei Genitrix,  
Santa Virgo Virginum,  
Sancte Michael,  
Omnes sancti Angeli & Archangeli,  
Sancte Joannes Baptista,  
S. Petre,  
S. Paule,  
S. Joannes,  
Omnes sancti Apostoli & Evangelista,  
S. Stephane,  
S. Laurentii,  
Omnes sancti Martyres,  
S. Gregori,  
S. Ambroxi,  
Omnes sancti Pontifices & Confessor  
es,  
Santa Maria Magdalena,  
Santa Catharina,  
Omnes sancte Virgines & Viduae,  
Omnes sancti & sancte Dei, Intercedite  
pro fidelibus defunctis.  
Propitius esto. Parce eis Domine.  
Propitius esto. Exaudi eos Domine.  
Ab omni malo. Libera eos Domine.

Oratio vel oratio pro fidelibus defunctis.

Ab irâ tua,  
A potestate Diaboli,  
A flamma ignis,  
A Regione umbra mortis,  
Per immaculatâ Conceptionem tuam  
Per Nativitatem & Circumcisitionem  
tuam,  
Per acerbissimam Passionem tuam,  
Per sanctissimam vulnera tua  
Per preciosissimum sanguinem tuum,  
Per crudelissimam & ignominiosissi-  
mam mortem tuam,  
Per multitudinem miserationum tu-  
arum,  
Peccatores, Te rogamus audi nos.  
Qui Mariam absolvisti & Lazaronem  
exaudiisti.  
Ut parentes propinquos & benefac-  
tores nostros a pœnis inferni exipias  
digneris.  
Ut opines fideles defunctos, ab eterna  
damnatione liberare digneris.  
Ut desiderium ipsorum adimplera dig-  
naris,  
Ut Angelorum cœtus omni subvicias,  
Ut eis Patriarcharum & Propheta-  
rum cunctum occurras,  
Ut eos gloriose Apostolorum obitu  
excipias,  
Ut candidatorum Martyrum trium-  
phantibus exercitus eos latens circumdet,

Ut eos sanctorum Confessorum agmen  
dedycat.

Ut jubilantem Virginum eos corona  
comitetur,

Ut misericordia dulcis Iesu! tuus eis  
aspectus benignus appareat,

Ut ad dexteram tuam in electorum  
consortium eos recipias,

Ut eorum fidelium defunctorum quo-  
rum specialis in terra memoria non  
habetur, misereri digneris,

Ut fratres ac sorores, ex hac nostra  
confraternitate & Associatione de-  
functos a panis Purgatorii eripere  
digneris,

Fili Dei! Fons pietatis,

Fili Dei! Rex Majestatis,

Agnus Dei! qui tollis peccata mundi,  
Dona eis requiem.

Agnus Dei! qui tollis peccata mundi,  
Dona eis requiem.

Agnus Dei! qui tollis peccata mundi,  
Dona eis requiem sempiternam.

Christe audi nos.

Christe exaudi nos.

Pater noster, &c.

Vers. Et ne nos inducas in temptationem.

Resp. Sadlibera nos a malo.

Vers. Requiem eternam dona eis Do-  
mine.

Resp. Est lux perpetua lumen eis.

Vers.

Vers. A porta inferie.

Resp. Libera Domine animas eorum.

Vers. Requiescant in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te venias.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus;

1. In die obitus, sive Anniversariis.

**D**eu<sup>s</sup> cui proprium est misericordia semper  
et parcere: te supplices exoramus pro  
animis famulorum tui N. quam de hoc facili  
migrare iussisti: ut non traditus tam in mali  
vita immiti, neq<sup>ue</sup> oblitiviscaris in finem sed  
jubearas eam a sanctis Angelis suscipit, et ad  
patriam Paradisi perducis: ut quia in te  
speravit et credidit, non penas inferni su  
stineat, sed gaudia sempiterna possident.  
Per Christum Dominum nostrum.

Resp. Amen.

2. Pro omnibus fidelibus defunctis.

**F**idelium Dei omnis conditor et re  
demptor, animabus famulorum famu  
lorumque marum remissionem cunctorum  
tribus peccatorum et indulgentiam quam  
semper

semper optaverunt, piis supplicationibus  
consequantur. Qui vivis & regnas in sa-  
cula saeculorum.

Resp. Amen.

3. Pro Fratribus, Affinis &  
Benefactoribus.

**D**eus venia largitor, & humana salu-  
tis amator; quos sumus clementiam  
tuam, ut nostra Congregationis fratres,  
propinquos & benefactores, qui ex hoc  
sacculo transierunt; beata Maria semper  
Virgine intercedente cum omnibus sancti-  
tuis, ad perpetua beatitudinis consortium  
pervenire concedas. Per Dominum,

Resp. Amen.

Modus officiandi pro mortuis.

Sacerdos aspergit ferarum aqua bene-  
dicta, dicens:

Antiphona.

**S**i iniquitates observaveris Domine  
Domine quis sustinebit?

Deinde recitat Psalmum, 129.

De profundis clamavi ad te Domine  
Domine exaudi vocem meam.

T

Fianc

Fiant aves tuae intendentes: in vacuam  
disgregationem meam.

*Si iniquitates obseruaveris Dominum: Domi-  
nus! quis sustinobit?*

*Quia apud te propitiatio est: & proper  
legem tuam sustinuerit Dominus.*

*Sustinuit anima mea in verbo ejus: spe-  
ravit anima mea in Domino.*

*A misericordia misericordia usque ad noctem:  
spes Israel in Domino.*

*Quia apud Dominum misericordia, &  
approba apud eum redempcio.*

*Ea ipse redimet Israel: ex omnibus ini-  
giuntibus ejus.*

*Vers. Requiem eternam dona eis Do-  
mino.*

*Resp. Et lux perpetua luceat eis.*

### Primum Responsorium.

*Subvenite Sancti Dei, occurrите Angeli  
Domini: Suscipientes animam ejus, &  
offerentes eam in conspectu Altissimi.*

*Vers. Suscipiat te Christus, qui voca-  
vit te de infimum Abraham Angelis deduc-  
tus te.*

*Et repetitur.*

*Suscipientes animam ejus, & offeren-  
tes eam in conspectu Altissimi.*

*Vers. Requiem eternam dona eis Do-  
mino.*

*Resp. Et lux perpetua luceat eis.*

*Offerentes eam in conspectu Altissimi.*

*Pater*

### Sect. 3. officiating for the Dead.

Pater noster, &c. Secredo.

Vers. Erne nos inducas in tantum in bonum.

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Erne Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

### Orationes.

**A**bsolve quasumus, Domine, annos  
famulis tuis, [vel famulis, vel familiis  
rum, &c.] ab omnibus iniquitatibus tuis,  
ut in Resurrectionis gloria tuorum sanctorum  
electos tuos resuscitatus [vel resuscitata,  
vel resuscitari, &c.] respicer. Pro Christo  
Domino nostro. Resp. Amen.

### Secundum Responsorium.

Liberame Domine, de morte eterna, in  
die illa tremenda; quando cieli movendi  
sunt et terrae agmina voreris, iudicare seculum  
per ignem.

Vers. Tremens factus sum ego. Et timor,  
cum discussio venierit, aridus venturus erit.  
Quando Celsi movendi sunt et terrae agmina  
voreris, iudicare seculum per ignem.

Vers. Dies illa, dies ira, calamitas et  
misericordia magna et mirabilis. Dux  
vomeris, iudicare seculum per ignem.

Vers. Requiem aeternam dona eis Domine; Et lux perpetua luceat eis.

Et repetitur Responsorium.

*Libera me Domine de morte aeterna, in die illa tremenda; quando Caeli mouendi sunt & terra, Dum veneris judicare seculum per ignem.*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c. Secreto:

Vers. Et ne nos inducas in temptationem;

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Erue Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te venias.

Vers. Dominus vobis em.

Resp. Et cum spiritu tuo.

### Oremus.

**D**EUS cui proprium est misericordiæ semper & parcere; te supplices exoramus pro anima famuli tui N. quam hodie de hoc seculo migrare iussisti; ut non traducas eam in manus inimici, neque obliviscaris in finem sed iuberas eam a sanctis Angelis suscipi, & ad patriam Paradisi perducis; ut quia in te speravit & predidicit, non pansas in inferno.

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infernī sustineat, sed gaudia sempiterna  
possidat. Per Christum Dominum nostrum.

Resp. Amen.

### Tertium Responsorium.

In Paradisum dedicant te Angeli; in  
tuo adventu suscipiant te Martyres, &  
perducant te in civitatem sanctam Hieru-  
salem. Chorus Angelorum te suscipiat, &  
cum Lazaro quondam paupere ascensum  
habeat requiem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c. Secredo.

Vers. Et ne nos inducas in tentationem.

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Libera Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Ecclamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

### Oremus.

Fac, quasumus Domine, hanc eam ser-  
vo tuu[m] defunctos (vel famula, vel famu-  
lis, &c.) misericordiam, ut factorum suor-  
um in panis non recipiat peccatum, qui tamen  
in uocis tenuis voluntate, ut sicut his

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etiam vera fidelis fidei firmis, nunc  
illecum tua misericordia socios Angelorum  
choris. Per Christum Dominum nostrum.

Resp. Amen.

Ver. Requiem eternam dona eis Domine.

Resp. Et luce perpetua luceat eis.

Ver. Requiescat in pace.

Resp. Amen.

Ver. Ministratio & anima orationis su-  
delium defunctorum per misericordiam  
Dei requiescant in pace.

Resp. Amen.

## The Litanies for the Faithful Departed.

Which, (according to the fifth first-giving  
Rule) are to be recited upon each first  
Monday of the Month, in the  
Oratory, in the Procession thence and  
then made for the relief of the Dead.

Lord have mercy upon us.

Christ! have mercy upon us.

Lord! have mercy upon us.

Christ! hear us; in thy favor incline our

O Christ! mercifully hear us.

O God,

O God, the Father of Heaven !  
Have mercy on the Faithful departed.

O God, the Son, Redeemer of the  
World !

Have mercy on the Faithful departed,  
O God the Holy Ghost !

Have mercy on the Faithful departed.  
O sacred Trinitie, one God !

Have mercy on the Faithful departed.

Holy Mary !

Holy Mother of God !

Holy Virgin of Virgins !

Holy Michael !

All ye holy Angels and Archangels !

St. John Baptist !

St. Peter !

St. Paul !

St. John !

All ye holy Apostles and Evangelists !

St. Stephan !

St. Lawrence !

All ye holy Martyrs !

St. Gregory !

St. Ambrose !

All ye holy Bishops and Confessors !

St. Mary Magdalen !

St. Catherine !

All ye holy Virgins, and Widows !

All ye Saints of God, intercede for the  
Faithful departed.

Pray for the Faithful departed.

Be Propitious. Spare them O Lord.

Be Propitious. Hear them O Lord.

From all Fvill,

From your Anger,

From the power of the Devil,

From the Flame of Fire,

From the Land of the shadow of  
Death,

By your immaculate Conception,

By your Nativitie and Circumci-  
sion,

By your most bitter Passion,

By your most sacred Wounds,

By your most precious Bloud,

By your most cruel and shamesful  
Death,

By the multitude of your Mercies,

We Sinners, Beseech you to hear us.

Who gave to Mary Pardon, and to  
the Thief Paradise,

That you will vouchsafe to free our  
Parents, Kindred, Friends, and  
Benefactors from their punish-  
ment.

That you will vouchsafe to deliver  
all the faithful departed from  
eternal Damnation.

That you will be pleased to com-  
plete their desired happiness,

That the Quires of Angels may  
comfort them,

Deliver them, O Lord.

We beseech you to hear us.

That

That the Patriarchs and Prophets  
may succour them.

That the glorious squadron of the  
Apostles may receive them.

That the triumphant Army of the  
Martyrs may encompass them.

That the holy Troop of the Con-  
fessors, may conduct them.

That the joyful Company of Vir-  
gins, may assist them,

That you, ( O merciful Lord Jesu ! )  
will give them the sight of your  
sweet countenance.

That you will place them on your  
right hand, in the company of  
your Elect,

That you will have mercy upon  
those departed Souls, which  
have no particular intercessors  
upon earth.

That you will vouchsafe to pity,  
spare and pardon all them of our  
Confraternity and Association.

O Son of God ! the Fountain of  
Piety.

O Son of God ! the King of Ma-  
jesty.

Lamb of God ! who takest away the  
sins of the World,  
Give them Rest.

We beseech you to hear us,

Lamb

Lamb of God which takest away the  
sins of the World,

Give them rest.

Lamb of God which takest away the  
sins of the World,

Givethem eternal rest.

Christ hear us.

O Christ, mercifully hear us.

Our Father, &c.

*Ver.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Ver.* Give unto them, O Lord, eternal  
Rest.

*Ans.* And let your perpetual light  
shine upon them.

*Ver.* From the gates of Hell,

*Ans.* Deliver their Souls, O Lord.

*Ver.* Let them rest in peace.

Amen.

Lord, hear my prayer.

*Ans.* And let my cry come unto you.

*Ver.* Our Lord be with you.

*Ans.* And with thy Spirit.

*Let us pray.*

i. *On the day of the Death, or the  
Anniversary.*

**O** God ! whose property it is, ever-  
more to spare and to have mercy :  
We most humbly beseech you for the  
Soul

Soul of your Servant ( N. ) which you have called out of this world ; that you will be graciously pleased, not to deliver it into the hands of the enemy, nor perpetually to forget it ; but that you will command your holy Angels to receive it, and conduct it to the heavenly Country. That since it hath hoped and believed in you, it may not suffer the infernal punishments, but may possess eternal happiness ; Through Christ Jesus our Lord.

Ansf. Amen.

2. For all the Faithful departed.

O God the Creator and Redeemer of all the Faithful ; pardon ( we beseech you, ) the sins of all your Servants, and grant, that they may obtain your divine mercy, by these our pious prayers and supplications. Who livest and reignest for evermore.

Ansf. Amen.

3. For our Brethren, Kindred, and Benefactors.

O God ! the giver of Pardon, and the lover of humane salvation ! We beseech your Clemency to grant to the Brethren

Brethren of our Congregation, to our Kinsfolks, and to our Benefactors, who are departed out of this world, (by the intercession of the ever Blessed Virgin Mary and all your Saints,) that they may come to the fellowship of eternal felicity. Through our Lord Jesus Christ.

*Ansf. Amen.*

### *The manner of officiating for the Dead.*

*The Priest sprinkles the Hearse with Holy water, saying,*

*The Anthem.*

**I**f you, O Lord ! shall observe iniquities ; Lord ! who shall sustain it ?  
Then he recites the Psalms, 129.  
From the depths I have cried to you,  
O Lord : Lord, hear my voice.

Let your ears intend to the voice of my supplication.

If you, O Lord ! shall observe iniquities ; Lord ! who shall sustain it ?

Because with you there is propitiation ; and for your Law I have expected you, O Lord.

My

My soul hath expected in your word :  
my soul hath hoped in our Lord.

From the morning watch even till  
night, let Israel hope in our Lord.

Because with our Lord there is mercy : and with him plentiful redemption.

And he will redeem Israel from all  
his iniquities.

*Vers.* Give them, O Lord ! eternal  
rest.

*Ans.* And let perpetual light shine  
unto them.

*The first Response.*  
Succour them, O ye Saints of God !  
meet them O ye Angels of our Lord !  
Receiving [this or] their Souls, and of-  
fering [it or] them up in the sight of the  
most High.

*Vers.* Let Christ who called [thee  
or] them, receive [thee or] them ; and  
let the Angels conduct [thee or] them  
into the bosom of Abraham.

*And it is repeated.*

Receiving their Souls, and offering  
them up in the sight of the most High.

*Vers.* Give them, O Lord ! eternal  
rest.

*Ans.* And let eternal light shine unto  
them.

Offering them up in the sight of the  
most High.

*Our*

*Our Father, &c. In secret.*

*Vers.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Vers.* From the gate of Hell.

*Ans.* Deliver their souls, O Lord.

*Vers.* Let them rest in peace.

*Ans.* Amen.

*Vers.* Lord, hear my prayer.

*Ans.* And let my cry come unto thee.

*Let us Pray.*

**A**bsolve, (we beseech you, O Lord!) the souls of your servants, from all the bands of their sins; that in the glory of the Resurrection, they may breath amongst your saints and elect, through our Lord Jesus Christ.

*Ans.* Amen.

*The second Response.*

Deliver me, O Lord! from eternal death, in that fearful day, when as the Heavens and the Earth are to be moved; whilst you shall come to judge the world by fire.

*Vers.* I become trembling and fearful, when the enquiry shall come, and the future anger. When the Heavens and the Earth shall be moved.

*Vers.* That day, is the day of anger, the day of calamity and of misery, a day which

which is great and very bitter; whilst you shall come to judge the world by fire.

*Vers.* Give them, O Lord! eternal rest: And let perpetual light shine unto them.

*And the Response is repeated.*

Deliver me, O Lord! from eternal death, in that fearful day, when as the Heavens and the Earth are to be removed; whilst you shall come to judge the world by fire.

Lord I have mercy upon them,

Christ I have mercy upon them.

Lord I have mercy upon them.

Our Father, &c. *In secret.*

*Vers.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Vers.* From the gate of hell.

*Ans.* Deliver their souls, O Lord.

*Vers.* Let them rest in peace.

*Ans.* Amen.

*Vers.* Lord I hear my Prayer.

And let my cry come unto thee.

*Let us Pray.*

O God! whose property it is, evermore to spare and to have mercy: We most humbly beseech you for the souls of your servants, which you have called out of this world; that you will be

be graciously pleas'd, not to deliver them into the hands of the enemy, nor perpetually to forget them; but that you will command your holy Angels to receive them, and conduct them to the heavenly Countrey: That since they have hoped and believ'd in you; they may not suffer the infernal punishments, but may possess eternal happiness; Through Christ Jesus our Lord.

*Ans. Amen.*

*The third Responce.*

Let the Angels lead them into Paradise, let the Martyrs receive them coming, and let the Saints conduct them into the holy City Jerusalem. Let the Quires of Angels receive them; and with poor Lazarus let them enjoy eternal rest.

**L**ord! have mercy upon them.  
**C**hrist! have mercy upon them.  
**O**ur Father, &c. *In secret.*

*Vers.* And lead us not into temptation.

*Ans.* But deliver us from evill.

*Vers.* From the gate of Hell.

*Ans.* Deliver their souls, O Lord.

*Vers.* Let them rest in peace.

*Ans. Amen.*

*Vers.* Lord hear my Prayer.

*Ans.* And let my cry come unto thee,

VIX Let us Pray.

**S**how this mercy, (we beseech you, O Lord!) to your departed servants; that they may not be punished according to their deserts, who had the performance of your will in their desires: and that as the true Faith joyn'd them here to the company of believing Christians; so your mercy may associate them thereto the Angelical Quires; Through Christ Jesus our Lord;

**A**ns. Amen.

**Vers.** Give them, O Lord, eternal rest.

**A**ns. And let perpetual light shine unto them.

**Vers.** Let them rest in peace.

**A**ns. Amen.

**Vers.** Let their Souls, (and the Souls of all the faithful departed,) through Gods Mercy, rest in peace.

**A**ns. Amen.

**Vers.** Let the souls of the faithful departed go to glory to reign with him to eternity.

Benece.

et to do the works of God and the people of God.

**V**ah SBCT.

**O** my Sovereign! my omnipotent Governor, and my

## SECTION XIV.

*The practical manner of performing  
the Roman Stations, in order to  
gain the Indulgences both for the  
living and the dead.*

1. **B**egin with the Sign of the Cross  
as formerly in all your other de-  
votions and spiritual exercises.

2. Offer up your *Stations* for the ge-  
nerally recommended ends and intenti-  
ons, in all the Concessions of Indul-  
gences, specified in the preparatory prayer  
before the recital of the Rosary; *O  
Lord, open my mouth, &c.* page. 108.

3. With an humble and penitent  
heart, make this following Act of Con-  
trition; thereby to settle your soul in  
the state of Grace; which is a necessary  
condition for the gaining of all Indul-  
gences.

*An ACT of Contrition out of our Book of the  
Christian's daily Exercise.*

**O** my Sovereign Creator, and sweet  
Redeemer! humbly prostrate at the  
feet

feet of your dread Majestie; I acknowledge the multitude and greatness of the crimes I have committed against your divine goodness. I acknowledge them, O my gracious Lord God! with all possible shame and confusion; and I abhor them with as much sense of sorrow, as my poor heart is capable of perceiving.

Yes, my good God! it most heavily grieves me to have so heinously offended you: not only by reason of the benefits which I have received from your bounty, and abused by my ingratitude; though I have just cause to be exceedingly afflicted upon this consideration:

Nor for having forfeited my right and title to Heaven, and eternal felicity; though I make my earnest sue to your throne of mercy, that it may be again restored unto me:

Nor for having deserved Hell and eternal punishments; though I conjure your paternal clemency to deliver me from them: But principally and (as near as I can) only because my crimes are displeasing, odious, and offensive to your infinitely amiable goodness: Which I utterly forgot in my late thoughts to be most sincerely, affectionately and gratefully honoured and obeyed by all your creatures,

though they could neither hope for any recompence, nor should dread any punishment.

In testimony of this my true sorrow, I here protest in your presence, (O my God!) that were all the felicities of heaven annihilated, and the fires of hell extinguished; so that there were no other good expected by serving you, than the sole rendering of my due love, gratitude and obedience; nor any other evil incur'd by not serving you, than the sole depriving you of your due honour; I would (and do even at this very instant) begin to love, honour, and serve your sacred Majesty, with as much fidelity, as my former excesses have bid disloyaltie.

Give me pardon (O merciful Maker!) for my past sins and impieties; and grace to amend for the future: and though I am most unworthy to have my prayers heard, or my petitions granted; because I am so enormous an offender; yet (O merciful Father!) look upon your meek Son *Jesus*, whose precious blood I present unto you; and beg for his dear sake, that you will be propitious to me a miserable and wretched Sinner.

4. Whilst you vocally recite the Pater

Paters and Aves; you may mentally reflect upon some of the fifteen Mysteries, as they are set down in the Rosary of the sacred Name of Jesus; dividing the same into three days Stations, after this manner.

Upon the first day, meditate upon the five Mysteries of our Blessed Redeemers Life; to wit,

1. Christ's Incarnation; reciting five Paters and five Aves, : and then adding these words: O Jesu Christ, the Son of David, have mercy upon us; [and when you intend your Stations for the benefit of the dead, say furthermore] and, upon the souls suffering in Purgatory.

2. His Nativity.

Five Paters and five Aves, O Jesu Christ, &c.

3. His Circumcision.

Five Paters and five Aves, O Jesu Christ, &c.

4. His finding in the Temple.

Five Paters and five Aves, O Jesu Christ, &c.

5. His Baptism.

Five Paters, and five Aves, O Jesu Christ, &c.

Upon the second day, meditate upon the five mysteries of our Blessed Redeemers Death and Passion; to wit,

though they could neither hope for any recompence, nor should dread any punishment.

In testimony of this my true sorrow, I here protest in your presence, (O my God!) that were all the felicities of heaven annihilated, and the fires of hell extinguished; so that there were no other good expected by serving you, than the sole rendering of my due love, gratitude and obedience; nor any other evil incur'd by not serving you, than the sole depriving you of your due honour; I would (and do even at this very instant) begin to love, honour, and serve your sacred Majesty, with as much fidelity, as my former excesses have had disloyaltie.

Give me pardon! (O merciful Maker!) for my past sins and impieties; and grace to amend for the future: and though I am most unworthy to have my prayers heard, or my petitions granted; because I am so enormous an offender; yet (O merciful Father!) look upon your meek Son Jesus, whose precious blood I present unto you; and beg for his dear sake, that you will be propitious to me a miserable and wretched sinner.

4. Whilst you vocally recite the 25th Psalms

Paters and Aves; you may mentally reflect upon some of the fifteen Mysteries, as they are set down in the Rosary of the sacred Name of Jesus; dividing the same into three days Stations, after this manner.

Upon the first day, meditate upon the five Mysteries of our Blessed Redeemers Life; to wit,

1. Christ's Incarnation, reciting five Paters and five Aves, and then adding these words: O Jesu Christ, the Son of David, have mercy upon us; [and when you intend your Stations for the benefit of the dead, say furthermore] and upon the souls suffering in Purgatory.

2. His Nativity.

Five Paters and five Aves, O Jesu Christ, &c.

3. His Circumcision.

Five Paters and five Aves, O Jesu Christ, &c.

4. His finding in the Temple.

Five Paters and five Aves, O Jesu Christ, &c.

5. His Baptism.

Five Paters, and five Aves, O Jesu Christ, &c.

Upon the second day, meditate upon the five mysteries of our Blessed Redeemers Death and Passion; to wit,

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2. Our Saviours washing his Disciples Feet.

Five Paters and five Aves. O Jesu of Nazareth, King of the Jews, have mercy upon us; and upon the souls suffering in Purgatory.

3. His Prayer in the garden.

Five Paters and five Aves. O Jesu.

3. His apprehension by Judas.

Five Paters and five Aves, O Jesu,

4. His carrying of the Cross.

Five Paters and five Aves, O Jesu,

5. His descent into Hell.

Five Paters and five Aves, O Jesu.

Upon the third day, meditate upon the five Glorious Mysteries of our Blessed Redeemer; to wit,

1. Christ's Resurrection.

Five Paters and five Aves. O Jesu Christ, the Son of the living God, have mercy upon us, and upon the souls suffering in Purgatory.

2. His Ascension.

Five Paters and five Aves. O Jesu Christ, &c.

3. His sending the Holy Ghost.

Five Paters and five Aves, O Jesu Christ, &c.

4. The Crowning of the Virgin Mary, and the Saints.

Five Paters and five Aves. O Jesu Christ, &c.

5. The

5. The coming to judgement.

Five Paters and five Aves, and one  
Creed. O Jesu Christ, &c.

Glory be to the Father, and to the  
Son, and to the Holy Ghost;

As it was in the beginning, is now, and  
ever shall be, world without end. Amen.

*An application of the Indulgence of the  
Stations to the Souls in Purgatory.*

O Sweet Jesu! the dear and loving  
Bridegroom of the souls suffering  
in Purgatory: Give unto them (we be-  
seech you) all that can be granted and  
given to us by the performance of these  
Stations: and let them (through your  
mercy and favour) feel the effects of the  
Plenary Indulgence, which we (relying  
upon the infinite treasure of your me-  
rits, upon the immense price of your  
blood, and upon the power of your Vir-  
car upon earth) hope and have endea-  
voured to obtain in their behalf.

In particular, Deliver (O all-pow-  
erful Lord, and all-merciful Saviour!)  
from that dismal prison, and transfer in-  
to the liberty of your heavenly Paradise,  
the soul of our departed friend. N. &c.

And in case this Soul, for which we  
now most humbly crave your mercy,

stands in no need of this our desired succour; be you pleased ( O compassionate Lord ! ) to look in mercy upon the souls:

1. Of our Parents, Kindred, Friends, Benefactors.

2. Of such as have been most charitable in praying for the departed.

3. Of such as are left uncomfor-  
tably remembred, unprayed for.

4. Of such as suffer most, or who should ( according to your justice ) remain longest in torments.

5. Of such as are in the first and next place to be released.

6. Of such as most loved Jesus, Mary, and Joseph.

7. Of such as suffer these upon our occasion.

8. And lastly: Look in mercy ( we beseech you, ) upon our own poor souls, as if they were already departed out of our bodies. We beg of you ( O blessed Jesus ! ) by the blood and water which gushed forth of your wounded side and heart, in your bitter Passion, to pity us even at this present, and to permit us to advance here the payment for such punishments as we should hereafter pay in Purgatory.

Prayers for the dead; to Jesus,  
Maria, Joseph.

J E S U S.

O Jesu! the Saviour of our souls, who'e inclination to do good to poor mankind, is so great, that you often press him to ask, and promise to grant his petitions: receive I beseech you this Prayer, which I most humbly present to your Throne of mercy, in behalf of [this my departed Brother or Sister] the souls suffering in Purgatory.

Remember, ( O most compassionate Redeemer ! ) that it is a thing bought with your blood, designed to your glory, intended to be a coheir with you in your heavenlie Kingdom. Look upon it ( sweet Jesu ! ) as a noble conquest of your Cross, and the sacred Trophee torn by your power out of the Devils clutches; and as such a thing afford it some solace in its sufferings, and free it from those flames, fetters, and prisons, which hinder it from enjoying that glorie, whereunto your mercy hath predestinated it, which your Passion hath purchased, and which your goodness hath prepared for it.

If the tears of *Mary* and *Martha* did so pierce your tender heart, that they obtained the raising of their dead brother *Lazarus* out of his Sepulcher; be not less favourable and flexible ( O dear Saviour! ) to these my sighs, tears, and prayers, which I now pour forth before you, for the soul of my departed Brother ( or Sister. ) Speak only the word, ( O all-powerful Redeemer! ) *N*, come forth of those flames, and Purgatorie will render you a most prompt obedience, and the delivered soul will eternallie magnifie your mercies.

### *M A R I A,*

I most humble salute you Great Queen of Heaven and Earth, Glorious Mother of Jesus, Powerful Advocatrix of mankind, and Compassionate Comforter of the afflicted! these blessed Titles imboden me your unworthy servant to beg your assistance for the poor soul [ of my departed Brother or Sister ] now suffering, ( as I probable bih bear and hope, ) in the place of Purgatorie's and to petition you that you will be pleased to employ the power, the privilege and the friendship you have with your dear Son Jesus in his behalf, and for his release, comfort and pardon.

O great

O great and glorious Virgin Mother! consider this suffering soul, as by your Son redeemed, and by your self beloved; and since you have interest in the salvation and joy of the souls purchased by the price of your Sons precious blood; take pity upon his soul, longing to behold your Son and your self in your glorie, and to sing forth your praises with the blessed Saints for all eternitie.

**J O S E P H.**

O faithful Steward of Gods sacred Familiie, great and glorious St. Joseph! permit me so make my most humble address to you, in behalf of this poor soul suffering in the flames of Purgatory. It burns with an ardent desire to enjoy God, and to behold him in his heavenlie glorie; but the decree of the divine justice depriveth it from this desired happiness: be you therefore pleased, (O just man!) to interpose your pious intercession for the cancelling, or (at least) for the moderation of this severall Edict.

You formerlie freed Jesus and Mary from Herod's crueltie; free now this child of Jesus and Mary from the pains of Purgatorie; and obtain for him a speedy deliverance; that he may with you

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you and your dear spouse *Mary*, praise,  
honour and enjoy *Jesus*, for all eternitie.  
*Amen.*

*Holy Oblation and Prayer, to JESUS,  
M A R I A, J O S E P H.*

**O** Created Trinitie ! who whilst you  
lived upon Earth , loved, served,  
and honoured the increased Trinitie sin-  
cerelie, fauhsullie incessantlie : and who  
now reigning in Heaven; behold, adore,  
and enjoy the same divine Trinity, pure-  
lie, perfectlie, eternallie !

**O** admirable, amiable, and honoura-  
ble Trinitie, *Jesus*, *Maria*, *Joseph* ! re-  
ceive the Trinitie of powers, which is in  
my poor soul, my Understanding, my  
Will, my Memorie ; to glorifie you, in  
contemplation of that high and holy  
Trinitie of the divine persons, the Fa-  
ther, Son, and Holy Ghost.

**O** Trinitie ! so lovelie in your selves,  
so loving to mankind, and so desirous  
of my salvation ! assist me in loving you,  
help me to honour you, and efficacious-  
ly procure the salvation of my Soul.

To this end, **O** *Jesus* my Saviour !  
Present your sacred Wounds to your  
Eternal Father, and the precious Blood  
you poured forth in your Passion for my  
sake.

**O Mary,**

O Mary, my Mother! Discover your maternal breasts unto him, and mind him of the Virginal milk; wherewith you suckled his coeternal Son, the Word Incarnate.

O Joseph, my Patron! Shew him your hands, and offer him the Sweat of your brows; whereby you charitable contributed to the corporal nourishment of Jesus and Mary.

O compassionate Trinitie, Jesus, Maria, Joseph! Be you joyntly pleased to sanctifie my Thoughts, to purifie my Words, to perfect my Actions; that so I may be agreeable to the glorious Trinitie, Father, Son, and Holy Ghost: And let me be so happy both in life and death, in time and eternitie, as to belong to Jesus, Maria, and Joseph.

Gloria, laus, & honor,  
Iesu, Maria, atque Josepho.

**FINIS.**

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